

ڪافييٰ لِمَا وَقَعَ بَيْنَ

ali wa muawiyah

رضي اللہ عنہما

ALLAMA GHULAM RASOOL QASMI



ROMAN URDU
ARMAAN MANJOTHI NOORI

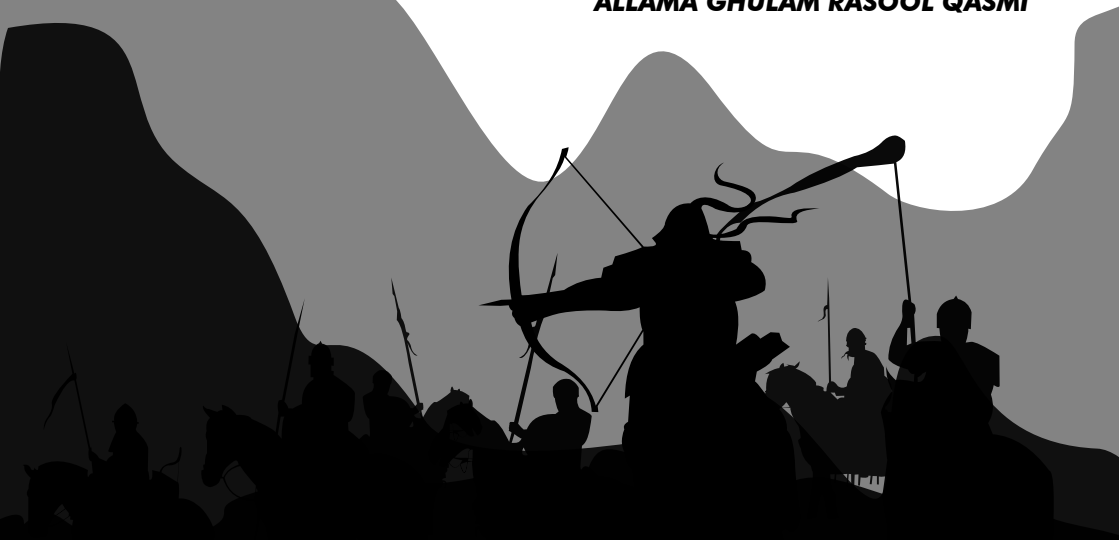
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Team Abde Mustafa Official Ki Ilmi, Tehqeeqi Aur Islahi Kitabein Aur Risale Kai Marahil Se Guzarne Ke Baad Shaya Hote Hain Lekin Iske Bawajood In Mein Bhi Aisi Ghalatiyo Ka Paaya Jaana Mumkin Hai Lihaza Agar Aap Unhein Paayein To Humein Ittela Farmayein

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chand Maah Pehle Hume Ghar Baithe Bithhaye Ek Khat Mausul Huwa Jis Me Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ke Khilaaf Sakht Gustakhana Tariqe Se Bara Sawal Daage Ghaye They. Un Sawalat Ke Sath Yeh Khat Bhi Maujud Tha Jisme Ulama E Haq Ko Is Badtamiz Khat Ka Jawab Likhne Par Majbur Kar Ke Rakh Dia Gaya Tha. Chuanche Wo Khat Hum Lafz Ba Lafz Shayah Kar Rahe Hai. Use Pad Lene Ke Bad Aap Par Waazeh Ho Jayega Ke Humari Taraf Se Jawab Manzar Par Aane Ki Tamam Tar Zimedariyah Saail Par Aaid Hoti Hai Ya Phir Saail Ko Istemal Karne Wali Laabi Par Aaid Hoti Hai. Khat Yeh Hai.

Bakhidmat Janab Professor Harun Rashid

Tabassum Sahab Ulama E Rabbani Sarguda

Assalamau Alaikum ! Dua Hai Allah Ta'la Apko Taader Salamat Rakhe. Aap Deen Ki Khidmat Karte Rahe, Makhluq Khuda Aap Ke Ilm Se Sairab Hoti Rahe. Hume Ek Esi Jamaat Se Mujadala Ka Muarka Paish Aa Gaya Hai Jisne Humare Maslak Ko Challenge Kia Hai Ke Agar Tum Sache Ho To Humare Paish Karda Sawalat

Ali Wa Muawiyah

Ke Tahriri Jawabat Paish Kare Agar Jawabat Paish Nahi Kar Sakte To Humara Mauqif Jo Sara Pa Haq Hai Qabul Karle Ke Yahi Bat Ahl Haq Ke Shayaan E Shaan Hai.

Humne Maqaami Ulama Se Alag Alag Rabta Kia Aur Unhe Surat E Haal Se Bakhabar Karke Rahnumai Ki Iltjaa Ki. Magar Har Ek Ne Tahriri Jawabat Dene Se Gurez Kia. Aur Kuch Ulama Ne To Yaha Tak Kah Dia Ke Yeh Ikhtlaafi Masla Hai Use Mat Chedo. Maine Jawaban Arz Kia Ke Kya Allah Aur Uske Rasool Ki Bargah Me Bhi Yeh Masla Ikhtlaafi Hai ? To Maulana Sahab Khamosh Ho Gaye.

Mazid Maine Arz Kia Ke Ikhtlaaf Main Bhi Humesha Ek Fariq Haq Par Hota Hai Jabke Dusra Galti Par. To Is Masla Me Bhi Hume Haq Ka Pehlu Talash Karna Chaiye. Khamoshi Aur Tazabzub Ka Rasta To Nifaaq Ki Alamat Hai. Ahle Haq Humesha Haq Qabul Kar Ke Uski Taa'id Karte Hai Jabke Batil Ko Rad Karke Uski Pur Zor Tardid Karte Hai. Ya To Hum Lakir Ke Faqir Ban Kar Andhi Taqlid Ke Qayl Ban Kar Hat Dharm Ho Chuke Hai. Ya Batil Ka Jawab Dene Ki Humare Pass Ilmi Ist'adad Na Hai. Ya Phir Hum Zid Aur Tasub Ka Shikar Ho Kar Haq Se Chashm Posh Kar Rahe Hai. Aur Haq Kio Qabul Karne Wale Jazba Imaan Se Mehrum Ho Chuke Hai. Us Surat E Hal Me Hum Zaib Fi Shiyab

Ali Wa Muawiya

Naqsha Paish Kar Rahe Hai. Jo Imaan Soz Aur Tabakun Hai.

Aap Se Khuda Wa Mustafa ﷺ Ke Naam Par Ilteja Hai Ke Humari Rahnumai Farma De Hume Un Sawalat Se Nikaal Kar Yaqin Ki Manzil Par Laye. Agar Aapne Bhi Khamoshi Ikhtiyar Ki , Haq Ko Chhupaya Aur Humari Rehnumai Na Farmai To Roz E Qayamat Aap Jawabdeh Hoge. Khuda Ki Bargah Me Kya Muh Dikhaoge. Ulama E Rabbani Ki Yeh Shaan Nahi Ke Wo Haq Ko Chhupaye. Haq Ko Chhupana To Sab Se Bada Zulm Wa Ta'adi Hai.

Haq Kabhi Maglub Nahi Hota. Jab Hum Ahle Haq Hai To Phir Khamoshi Ka Kya Matlab Hai. Kya Batil Ki Tardid Zaroori Nahi ? Jabke Dusra Fariq Dawe Se Kahta Hai Ke Aap Sawalat Ke Jawabdeh Paish Kar Ke Haq Ko Samne Laye Hum Qabul Karne Ko Tayar Hai Ke Quran Wa Sunnat Me Har Masla Ka Hal Maujud Hai. Ummid Hai Aap Mayus Nahi Farmayege. Aur Ahl Haq Hone Ka Sabut Paish Karege Aur Humari Farma Kar Mashkur Farmayege.

Talib E Haq

Gulam Rasool Naqshbandi Khatib

Markzi Jameh Masjid Rail E Raod Miyanwali

Wazeh Rahe Ke Khat Ke Title Par Jin Sahab Ko Mukhatib Kia Gaya Hum Un Se Mutarif Nahi Hai Aur Na Hi Humne Unhe Sargoda Ke Ulama Me Shumar Hote Suna Hai.

Yeh Bhi Waazeh Rahe Ke Un Sawalat Ke Jawab Humne Saail Ko Zati Taur Par Uske Adress Par Post Kar Diye They Magar Afsos Ke Uske Bawajud Saail Ne Ulama Ki Taraf Wahi ghise Pite Sawalat Bhejne Ka Silsila Jari Rakha. Saail Ki Is Harkat Se Hum Muamle Ki Tah Tak Pohch Chuke Hai Magar Farz E Kifaya Ki Adayegi Ki Gharz Se Saail Ke Sawalo Ke Jawab Shayah Karne Ki Jasarat Kar Rahe Hai. Jo Jawabaat Humne Saail Ko Zati Taur Par Bheje They, Yeh Mazmun Unki Nisbat Zyada Mufassal Hai.

Sawaalo Ke Jawaab

Sawal 1 : Farmaan E Khuda Hai. Ek Momin Ko Amadan Qatal Karne Wala Jahannumi Hai. Us Par Allah Ki Laanat Hai Aur Uske Liye Bahut Bada Azaab Tayyar Hai. To Jisne Khulfa E Rashid Se Bagawat Karke Beshumar Shahaba Ka Qatal E Aam Karwaya Kis Qadr Allah Ke Gazab Wa Laanat Ka Mustahiq Hoga. Wo Aap Ke Ilm Wa Aitqad Me Jannati Hai Ya Jahannumi ?

Jawaab : Awwalan Aapne Jo Farmaan E Khuda Naqal Kia Hai Uske Bare Me Jamhur Mufassirin Farmate Hai Ke Yeh Ayat Us Shakhs Ke Bare Hai Jo Tauba Na Kare (Baizawi Jild 1 Safah 231)

Allah Ta'la Farmata Hai

Jo Shakhs Tauba Kare Main Zaroor Bakhshne Wala Hun (Taha; 72)

Aur Hadees Sharif Me Hai Ke Sau (100) Admiyon Ke Qatil Ne Jab Sache Dil Se Tauba Ki To Allah Ne Use Bakhsh Dia (Bukhari, Muslijm Jild 2 ,Al Musnad)

Niz Mufassirin Farmate Hain Ke Yeh Ayat Us Shakhs Ke Liye Hai Jisne Musalman Ke Qatal Ko Halal Samjha (Ibne Jarir Jild 4, Baizawi Jild 1)

Saaniyan Aamaal Ka Daromadar Niyyat Par Hai. Achhi Niyyat Se Apni Laash Jalane Ki Wasiyat Karne Waala Bakhsha Gaya (Bukhari Jild 2) Aur Buri Niyyat Se Jihad Karne Aur Ilm Padhane Wala Jahannam Me Gaya (Muslim Jild 2)

Maula Ali Aur Ameer Muawiyah Radiallahu Ta'la Anhuma Dono Ki Niyat Durusat Thi. Hazrat Abu Darda Aur Hazrat Abu Imama Radiallahu Ta'la Anhuma Ne Syedna Ali Aur Hazrat Amer Muawiyah Radiallahu Ta'la Anhuma Ke Darmiyan Sulah Karane Ke Liye

Ali Wa Muawiya

Jabardast Koshish Farmai. Wo Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ke Pass Gaye To Unhone Farmaya Ke Meri Jung Sirf Usman Ke Khun Ki Wajah Se Hai.

Ali Ne Qatilo Ke Panah De Rakhi Hai. Unke Pass Jao Aur Un Se Kaho Ke Hume Ushman Ke Qatilo Se Khun Ka Badla Dilwaye, Ahle Sham Me Se Sab Se Pehle Main Unke Hath Par Bait Karuga.

(Al Bidaya Wa Nihaya Jild 7)

Maula Ali Khud Farmate Hai Humare Aur Muawiyah Ke Darmiyan Aur Koi Ikhtlaaf Nahi Tha, Sirf Khun E Ushman Ke Bare Me Galatfehmi Ho Gayi Thi
(Hasil E Nahj Al Balag)

Yahi Wajah Hai Ke Nabi Karim ﷺ Ne Itni Qatal Wa Garat Ke Bad Bhi Unhe Musalman Qarar Dia Hai Hadees Minal Muslimin

(Bukhari Jild 1)

Jise Huzur ﷺ Musalman Qarar De, Humare Ilm Aur Aitqaad Me Wo Jannati Hai Aur Jo Shakhs Use Magzub , Malun Aur Jahannumi Kahe Wo Khud Magzub, Malun Aur Jahannumi Aur Habib E Kibriyah ﷺ Se Takkar Le Raha Hai.

Ali Wa Muawiya

Saalisani Hadees E Paak Me Hai Ke Hazrat Ahnaf Bin Qaish Farmate Hai Ke Maine Hazrat Ali Ki Madad Ke Liye Ghar Se Nikala. Raste Me Meri Mulaqat Abubakar Se Hui, Unhone Puchha Kaha Jaa Rahe Ho ? Maine Kaha Rasoolallah ﷺ Ke Chachazad Bhai Ki Madad Karna Chahta Hun. Unhone Farmaya Aey Ahnaf ! Wapas Chala Ja. Maine Rasoolallah ﷺ Ko Farmate Hue Suna Hai Ke : Jab Do Musalmaan Talware Le Kar Aamne Samne Aa Jaye To Qatil Aur Maqtul Dono Jahannumi Hai.

(Muslim Jild 2 , Bukhari Jild 1)

Is Hadees Ko Agar Aapke Ainak Se Padha Jaye To Dono Taraf Ke Lashkar Mazallah Jahannum Me Jaa Rahe Hai, Khwah Haq Par Koi Bhi Ho. Aur Agar Yaha Taweel Zaroori Hai To Yahi Taweel Hadees Ammaar Me Bhi Zaroori Hai.

Sawaal 2: Quraan Wa Sunnat Ke Ruh Se Sahabi Bagi Ki Tarif Wa Jaza Kya Hai ? Kya Sahabi Aur Bagi Ko Ek Hi Zamra Me Shumar Kia Ja Sakta Hai Ya Na ?

Jawaab : Jis Musalman Ne Nabi Karim ﷺ Ki Ziyarat Ki Aur Murtad Nahi Huwa Weo Sahabi Hai.

Ali Wa Muawiya

Quraan Sharif Me Allah Karim Jalla Shanahu Ka Irshad Hai Ke :

Agar Momino Ke Do Giro Apas Me Lad Pade To Unke Darmiyan Sula Kara Do, Phir Agar Un Me Se Ek Giroh Dusre Par Bagawat Kare To Jo Bagawat Karta Hai Uske Khilaf Us Waqt Tak Jung Jari Rakho Jab Tak Wo Allah Ke Hukm Ki Taraf Ruju Nahi Karta.
Al Juraat : 9

Is Ayat Me Mominin Ke Do Giroh Ka Zikr Hai Jo Apas Me Lad Pade. Hukm Yeh Hai Ke Momino Ka Ek Giroh Wo Agar Momino Ke Dusre Giro Par Bawagat Kare To Mazlum Ka Sath Do. Yaha Baghawat Karne Wale Ko Bhi Momin Kaha Gaya Hai Aur Jis Ke Khilaaf Bawagat Ki Gayi Ho Use Bhi Momin Kaha Gaya Hai. Malum Huwa Ke Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ka Giroh Bagi Hone Ke Bawajud Momin Hai.

Isi Tarah Aur Ayat Me Allah Karim Irshad Farmata Hai :

Zulm Karne Wale Log Haq Ke Bagair Baghawat Karte Hai (Shoora 42)

Is Ayat Se Malum Huwa Ke Ek Baghawat Haq Par Hoti Hai Aur Dusri Bagawat Haq Ke Bagair Hoti Hai.

Ali Wa Muawiya

Yahi Baat Ahle Lughat Ne Bhi Likhi Hai, Imaam Ragib Ashafi Rehmatullah Alaih Yahi Ayat Naqal Karne Ke Bad Farmate Hai :

Allah Ta'la Ne Haq Ke Bagair Bagawat Karne Par Narazgi Ka Izhar Farmaya Hai (Mufrdat E Ragiba)

Isi Ayat Se Lafz Bagawat Karte Hueu Likhte Hai :

Baghawat Achi Bhi Hoti Hai Aur Buri Bhi (Mufrdat)

Al Munjad Me Bagawat Ke Do Ma'ani Likhe Hai 1 Talash Karna Ya Mutalah Karna 2 Zulm Na Farmanai Karna

Al Munjad Urdu Safah 94

Quraan Aur Lugat Ki Roshni Me Waazeh Ho Gaya Ke Bagi Ka Lafz Wasih Hai Aur Har Bagi Kafir Aur Jahannumi Nahi Hota Balke Us Lafz Ka Itlaq Mominin Sadqin Par Bhi Hota Hai.

Bagi Ka Ma'ani Kuch Bhi Ho, Nabi Karim ﷺ Apne Kisi Gulaam Ke Liye Yeh Lafz Istemala Farmaye To Us Me Koi Harj Nahi. Aap ﷺ Bade Hai Aur Chhoto Ki Tanbiyah Aur Sab Kar Sakte Hai. Jis Tarah Allah Karim Ne Hazrat Syedna Adam Alaihissalam Ke Bare Me Farmaya Ke **أَدْمُرَبَّهُ فَعَوَى** (Taha :121) Is Ayat Ka Tarjumah Ulama Ne Is Tarah Farmaya Ke Adam Se Apne Rab Ka Hukm Baja Lane Me Bhul Hui To Jannat Se Berah Ho

Ali Wa Muawiyah

Gaye. Halake Quraan Ke Asal Alfazz وَعَصَى Aur غَوَى Bade Shakht Hai عَصَى Ka Lafzi Ma'ani Nafarmaan Aur غَوَى Ka Lafzi Ma'ani Hai Gumrah Huwa. Kya Aap Yeh Juraat Kar Sakte Hai Ke Jis Tarah Aap Ne Hazrat Ameer Muawiyah Ko Bagawat Ke Lafz Ki Waj Se Bagi Kaha Hai Usi Tarah Hazrat Adam Alaihsalalm Ko Bhi Aasi Aur Gawi Kah De ?

Agar Aap Hazrat Adam Alaihissalam Ki Nabuwat Taweel Par Majbur Kar Rahi Ahi To Isi Tarah Hume Bhi Hazrat Ameer Muawiyah Ki Sahabiyat Unke Fazail Taweel Par Majbur Kar Rahe Hai.

Saniyan Jise Hum Sahabi Kah Rahe Hai Aur Aap Bagi Wa Murtad Sabit Kar Rahe Hai Usi Ko Nabi Karim ﷺ Ne Maula Ali Se Jung Lad Chukne Ke Bad Musalman Qaraar Dia Hai (Bukhari Jild 1) Lehaza Nabi Karim ﷺ Ke Faisle Ke Mutabiq Wo Sahabi Hi They. Bagi Wa Murtad Nahi. Hazrat Abdullah Ibne Abbas Radiallahu Ta'la Anho Farmate Hai Ke Muawiyah Ko Kuch Na Kaho, Wo Rasoolallah ﷺ Ke Sahabi Hai. (Bukhari Jild 1) Lihaza Ameer Muwaiyah Radiallahu Ta'la Anho Sahabi Hai, Bagi Aur Murtad Nahi.

Nabi Karim ﷺ Ne Farmaya Ke Meri Ummat Ka Pehla Lashkar Jo Samundar Par Jihaad Karega Un Par

Ali Wa Muawiya

Jannat Wajib Ho Chuki (Bukhari Jild 1) Sab Se Pehle Samander Par Jihad Karne Wale Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Hai Aur Is Hadees Me Unki Waazeh Aur Zabardast Manqat Maujud Hai (Bukhari Jild 1)

Lihaza Ameer Muawiyah Radiallahu Ta'la Anho Jannati Hai Na Ke Baagi Aur Murtad. Aur Jo Shakhs Itni Tasrihat Ke Bawajud Ameer Muawiyah Par Zubaan Darazi Karta Hai, Wo Khud Bagi Hai Aur Murtad Ho Kar Marega

(Jo Allah Se Adawat Rakhta Hai Aur Uske Khilaaf Allah Ka Elaan E Jung Hai.)

Sawaal 3 : Ahadees Mutawatir Ka Maanna Mishle E Quraan Hai. Isi Mutawatir Hadees Ke Khilaaf Aitqad Wa Amal E Hidayat Hai Ya Gumrahi ?

Jawab: Hadees E Ammaar Bin Yasir Radiallahu Ta'la Anho Mutawatir Nahi. Aur Agar Use Kisi Ne Mutawatir Kah Bhi Dia To Bila Tehqeeq Us Hadees Ka Tawatir Sabit Karna Na Mumkin Hai. Is Hadees Ke Tawatir Par Aaj Ka Shoq Apki Khudgarzi Aur Adam E Tehqeeq Ka Behtrin Mazhar Hai Aur Agar Yeh Hadees Mutwatir Ho Bhi To Phir Kya Huwa ? Kis Bad Bakht Ne

Ali Wa Muawiyah

Is Hadees Ka Inkar Kia Hai ? Inkar To Hum Sirf Us Mahfum Ka Kar Rahe Hai Jo Aapne Puri Ummat Ke Khilaaf Mahaz Apni Zati Raye Se Kashid Kar Liya Hai. Bataye Is Hadees Se Ameer Muwaiyah Radiallahu Ta'la Anho Ka Jahannumi Hona Kaha Se Sabit Huwa.

Baaz Awqaat Bagawat Karne Wala Zalim Hota Hai, Jaisa Ke Syedna Ushman Gani Radiallahu Ta'la Anho Ke Qatil Bagi Zalim They. Kabhi Hukram Aur Bagwat Karne Wale Dono Mujtaheed Hote Hai Aur Mehaj Galat Fehmi Ki Bina Par Jung Ho Jati Hai Jaisa Ek Maula Ali Aur Hazrat Ameer Muawiyah Radiallahu Ta'la Anhuma Me Jung Hui Aur Maula Ali Wa Syeda Ayesha Sidiqa Radiallahu Ta'la Anhuma Ke Darmiyan Jung Hui. Yeh Dono Buzurg Hastiya Apni Apni Tehqeeq Ke Mutabiq Haq Par Thi. Is Wajah Se Nabi Karim ﷺ Ne Jis Fauj Ko Bagi Giroh Qarar Dia (Muslim Jild 2) Usi Fauj Ko Musalmaan Giroh Bhi Qaraar Dia Hai (Bukhari Jild 1) Aur Maula Ali Karamullah Waz Ul Karim Farma Rahe Hai Ke Mehaj Galatfehmi Thi (Nahjal Balaag)

Sawaal 4 : Ijtehaad Ki Taarif. Ijtehad Kab Rawa Hai, Ijtehad Bil Qalam Ya Bil Saif Hai. Wo Kya Sharait Hai Jinka Mujtheed Me Paya Jana Zaroori Hai. Jis Se Wo Darja E Ijtehad Ko Pohchta Hai Aur Mujtaheed Ko

Ali Wa Muawiya

Apni Sarih Khatab Ka Ilm Wa Yaqin Hone Par Ruju Karna Zaroori Hai Ya Na ?

Jawaab : Jis Masle Ka Hal Quran Wa Hadees Aur Ijmah Me Na Mile To Qayas Ke Zariyeh Uska Hal Nikalna Ijtehad Kahalat Ahi. Waazeh Hukm Maujud Na Hone Ki Surat Me Ijtehad Ki Zaroorat Hoti Hai. Mujtheed Ke Liye Quraan Wa Sunnat Ka Ilm Hona Aur Ijmai Masail Se Wafiq Hona Zaroori Hai. Mutheed Ko Apni Khata Ka Ilm Ho Jaye To Us Par Ruju Karna Lazim Hai Lekin Use Apni Khata Ka Ilm Na Ho Sake Aur Wo Khud Haq Par Hi Samj Raha Ho To Us Ki Khata Mauf Hai Balke Use Ijtehaadi Khata Par Ajar Milega
(Muslim Wa Bukhari ,Mishakat Sharif)

Saniyan Syeda Ayesha Sidiqa Radiallahu Ta'la Anha Ka Maula Ali Radiallahu Ta'la Anho Ke Khilaaf Jung Karna Is Bat Ka Waazeh Sabut Hai Ke Yeh Masla Waqai Ijtehaadi Tha Aur Us Me Galtfehmi Ki Waazeh Gunjaish Maujud Thi Aur Sirf Ameer Muawiyah Hi Nahi Balke Umul Mominin Radiallahu Ta'la Anha Bhi Us Galatfehmi Ka Shikar Hui. Mujatheed Ka Apne Mauqif Pad Date Rahna Ya Us Se Ruju Kar Lena Ek Alag Behas Hai, Ijtehad Ki Sharait Kuch Bhi Ho, Hazrat Abdullah Ibne Abbas Radiallahu Ta'la Anho Ne Hazrat

Ali Wa Muawiyah

Ameer Muawiyah Radiallahu Ta'la Anho Ko Mujtheed (Faqih) Qaraar Dia Hai (Bukhari Jild 1) Lihaza Yeh Sawal Aap Ibne Abbas Radiallahu Ta'la Anho Se Puche Ke Mujtheed Ki Sharait Kya Hai Aur Aapne Muawiyah Ko Faqih Kyon Qaraar Dia Hai.

Sawaal 5 : Nabi Paak ﷺ Ko Bila Wasta Ya Bil Wasta Galiyah Dene Wala , Tanqis Wa Tauheen Karne Wala, Buz Wa Adawat Rakhen Wala, Nafarmani Karne Wala Momin Hai Ya Munafiq Wa Murtad ?

Jawab : Ulama Ne Tashrih Farmai Hai Ke Ahl Bait Athaar Alaihimur Rizwan Ko Di Jane Wali Wo Gali Jo Nabi Karim ﷺ Tak Pohchegi Us Se Murad Nasbi Gali Hai (Mirqaat Jild 1)

2 Nabi Karim ﷺ Ko Galiyah Dene Wala , Tanqis Wa Tauheen Karne Wala, Sarih Nafamrani Karne Wala Kafir Hai Agar Pehle Musalman Tha To Ab Murtad Ho Jayega.

3 Nabi Ko Gali Dene Wala Aur Sahabi Ko Gali Dene Me Yeh Farq Hai Ke Nabi Ko Gali Dena Kufr Aur Irtadaad Hai Aur Uski Saza Qatl Hai. Jab Ke Sahabi Ko Gali Dena Fisq Wa Fujur Hai Aur uski Saza Kode Marna Hai. (Al shifa Jild2)

Ali Wa Muawiya

Yeh Ek Aam Admi Ki Baat Ho Rahi Hai Agar Ek Aam Aadmi Sahabi Ko Gali De To Use Kode Mare Jaye. Lekin Sahaba Ki Apas Me Koi Galat Fehmi Ho Jaye Aur Ek Sahabi Dusre Sahabi Ko Gali De To Yeh Surat E Hal Bilkul Mukhtlif Hai. Dono Taraf Sahabi Hai Aur Chaut Barabar Ki Hai, Agar Che Dajrat Ka Farq Sahi. Yaha Humare Liye Moonh Band Rakhna Lazim Hai.

4 Magar Yaha Yeh Bat Waazeh Rahe Ke Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ne Maula Ali Karamullahu WajhahUl Karim Ko Kabhi Gali Nahi Di. Arbi Zuban Me Gali Ko Bhi "Sabb" Kahte Hai Aur Narazgi Ya Dant Dapat Krne Ko Bhi. Chunache Hadees Me Hai Ke Do Admiyon Ne Nabi Karim ﷺ Ki Na Farmani Ki To Aap ﷺ Ne Une Sabb Kia (Muslim Jild 2)

Ek Hadees Me Hai Ke Nabi Karim ﷺ Ne Dua Farmai Ke Aey Allah Agar Main Kisi Musalman Ko Sabb karu Ya Us Par Laanat Bheju To Use Use Gunaho Ka Kafaara Bana Dena Aur Rehmat Me Tabdil Kar Dena (Muslim Jild 2)

Kya Koi Musalmaan Yeh Bawar Kar Sakta Hai Ke Habib Karim ﷺ Ne Kisi Ko Gali Di Hogi ? Malum Ho Gaya Ke Arbi Zubaan Me Sab Wa Shitam Se Murad Kisi Se Narazgi Ka Izhar Karna Bhi Hoti Hai. Khususan

Ali Wa Muawiya

Hazrat Maula Ali Ko Sabb Karne Se Kya Murad Thi ? Is Bare Me Bhi Hadees Sun Lijiye.

Ek Admi Ne Hazrat Sahl Radiallahu Ta'la Anho Se Kaha Ke Madina Ka Fula Ameer Mimbar Par Khada Ho Kar Hazrat Ali Ko Galiya'n Deta Hai. Hazrat Sahal Ne Pucha Kya Alfaz Kahta Hai ? Usne Kaha Wo Hazrat Ali Ko "Abu Turab" Kahta Hai . Hazrat Sahal Hans Pade Aur Farmaya Allah Ki Qasam Us Naam Se Unhe Khud Huzur ﷺ Ne Pukara Hai Aur Khud Hazrat Ali Ko Yeh Sab Se Jayda Pyaara Tha

(Bukhari Jild1)

Waazeh Rahe Ke Is Hadees Sharif Me Hazrat Muawiyah Ki Bat Hi Nahi Ho Rahi. Yaha Murwan Bin Hakm Ki Bat Ho Rahi Hai. Jo Madina Ka Governor Tha. Is Qism Ki Batein Jab Mut'asab Aur Taqiyah Baz Shiyon Ke Hath Lagi To Unhone Esi Hi Bato Ko Talkh Kalami Aur Bura Baradana Nauk Jauk Ko Galiyah Bana Daala Aur Tarikh Ki Kitabo Me Likh Dala. Sabb Ka Tarjuma Gali Padh Kar Log Samjate Hai Ke Shayd Khuda Na Khasta Ma Behan Ki Galiyah Di Gayi Hogi, Halake Koi Mai Ka Laal Tarikh Ki Kitabo Me Esi Gandi Galiyah Nahi Dikha Sakta.

Sawal 6: Khulfa E Rashid Ki Ita'at Farz Hai. Farz Ka Munkir Wa Mukhalif Momin Hai Ya Kafir ?

Jawaab : Khulfa E Rashid Ki Khilafat Muthaqiq Ho Jane Aur Tay Pa Jane Ke Bad Uski Ita'at Farz Hai. Lekin Ameer Muawiyah Radiallahu Ta'la Anho Ke Pass Chunke Adam E Ita'at Ke Liye Khun E Ushman Ke Sabab Taweel Mauju Thi Aur Us Waqt Tak Syedna Ali Mutraza Radiallahu Ta'la Anho Ki Khilafat Mushakam Bhi Nahi Hui Thi Ke Nafarmani Ka Tark Thehrati Lihaza Ameer Muawiyah Radiallahu Ta'la Anho Ki Shan Me Jhoot Se Bad Tamzii Karne Ki Beja E Adab Aur Ahtiyat Ka Daman Thamna Zaroori Hai. Hadees Sharif Me Hai Ke Yani Sahaba Ke Ikhtlaaf Ke Bawjud Agar Koi Shakhs Kisi Ek Bhi Pairwi Kar Lega To Wo Allah Ke Nazdik Hidayat Par Samja Jayega (Mishkat Sharif)
Rawafiz Ki Kitab Ul Aitjaj Tabsari Me Hai Ke Yani Mere Sahaba Ka Ikhtlaaf Tumhare Liye Rehmat Hai

(Aitjaaj Tabsiri Jild 2)

Huzur Karim ﷺ Ne Sahaba Ke Ikhtlaaf Ko Rehmat Qarar Dia Hai Aur Ap Us Ikhtlaaf Par Unhe Jahannum Wasil Kar Rahe Hai. Esa Na Ho Ke Qayamat Ke Din Maula Ali Aur Ameer Mauwiyah Radiallahu Ta'la Anhma Ek Dastar Khawan Par Maujud Ho Aur

Ali Wa Muawiyah

Apki Badtamizi Aapke Gale Ka Phanda Ban Chuki Ho. Allah Karim Irshad Farmata Hai Yani Hum Unke Dilo Se Narazgiyah Khatam Kar Dege, Wo Bhai Bhai Ho Ajyege Aur Ek Dusre Ke Amne Samne Takhto Par Baithe Hoge. (Hajr 47)

Maula Ali Radiallahu Ta'la Anho Farmate Hai Ke Main Umid Rakhta Ho Ke Main ,Talha,Zubair Aur Usman Unho Logo Me Shamil Hoge Jinka Zikr Is Aayat Me Maujud Hai,
(Behqi Jild 8 , Al Badiyah Wa Nihaya, Jild 7, Beshumar Tafasir)

Sawal 7 : Ek Sahib E Imaan Arkan Wa Faraiz E Islam Wa Jamih Zarooriya Deen Wa Imaan Par Pukhta Yaqin Wa Imaan Rakhta Hai. Huzur Khatamun Nabiyin ﷺ Ke Ahl Bait E Athar, Khulfa E Rashdeen,Sahaba E Kiram Aauliyah E Ummat Ka Adab Wa Ishq Rakhne Wala Pairokar Hai. Ameer Muawiyah Ko Bagi Janane Se Kya Uska Imaan Kamil Nahi ?

Agar Apke Aitqad Wa Imaan Wa Ilm Me Takmil E Imaan Ka Dar O Madar Mauwiyah Ke Maanne Par Hi Hai To Quran Wa Sunnat Me Uske Jawaz Me Kya Dalail Hai ?

Jawaab : Yahi Bat Ek Qadiyani,Kharji Aur Rafzi Bhi Kar Sakta Hai. Yeh Log Bhi Un Sab Chizo Ko Maanne Ka Dawa Karte Hai Magar Apni Marzi Ki Sirf Ek Dandi Marte Hai Aur Yahi Haal Apka Hai.

Saniyan Apne Sawal Main Apne Aapko Sahaba E Kiram,Aauliyah E Ummat Ka Adab Wa Ishq Rakhe Wala Pairokar Likha Hai. Lekin Ameer Muawiyah Radiallahu Ta'la Anho Ko Galiyah Dene Ke Bad Aapki Yeh Bat Jhooti Sabit Hogi. Niz Apne Sawal Numbar 11 Me Likha Hai Zadi Wa Mut'asab Mala Wa Sufi Muawiyah Ki Himayat Par Misr Hai. Yeh Jumla Likhne Ke Bad Apa Khud Ko Aauliya E Ummat Ka Adab Wa Ishq Rakhne Wala Pairokar Kaise Kah Sakte Hai. Aur Agar Aap Purane Aauliyah Ko Mante Hai To Un Aauliyah Allahim Rizwan Ka Aqeedah Bhi Wahi Tha Jo Humara Aqeedah Hai. Chuanche Hazrat Umar Bin Abdulaziz, Hazrat Amr Bi Sharjil Hamdani,Hazrat Abdullah Bin Mubarak , Imaam Ahmad Bin Humble Aur Hazrat Hazrat Data Ganj Bakhsh Alaih Rehma Ke Ruhani Mushahidat Aur Aqaid Hum Anqaribb Bayan Karege. Yaha Zara Waliyo Ke Sardar Huzur Syedna Gaus E Azam Shaikh Abdul Qadir Jilaani Quds Sira Ka Irshad E Girami Sun Lijiye. Ap Farmate Hai : Raha Ameer Muawiyah Aur Hazrat Talha Aur Hazrat Zubair

Ali Wa Muawiyah

Radiallahu Ta'la Anhum Ka Muamla To Wo Bhi Haq Par They Islīye Ke Wo Khalifa E Mazlum Ke Khun Ka Badla Chahte They. Aur Qatil Hazrat Ali Radiallahu Ta'la Anho Ke Lashkar Me Maujud They. Pas Har Fariq Ke Pass Jung Ke Jawaz Ki Ek Wajah Maujud Thi. Lihaza Humare Liye Sukut Is Silsila Me Sab Se Achi Bat Hai , Un Ke Muamle Ko Allah Ki Tarf Lauta Dena Chaiye. Wo Sab Se Bada Haakim Aur Betrin Faisla Karne Wala Hai. Humara Kam To Yeh Hai Ke Hum Apne Ayeb Par Nazar Dale Aur Dilo Ko Gunaho Ki Chizo Se Aur Apni Zahiri Halato Ko Tabahi Angez Kamo Se Pak Aur Saf Rakhe (Gunyatul Talbin Safah 176)

Aauliyah E Ummat Balke Tamam Aauliyah Ke Sardar Jo Kuch Farma Rahe Hai Wo Apne Pad Liya Hai. Un Aauliyah Ko Chordh Kar Khuda Jane Aap Kon Se Aauliyah Ke Pairokar Hai.

Salsan Habib E Karim ﷺ Ne Farmaya Ke Meri Khatir Mere Sahaba Aur Mere Sasural Ko Kuch Na Kaha Karo. Agar Ameer Muawiyah Radiallahu Ta'la Anho Ko Ap Sahabi Nazar Nahi Aye To Kam Az Kam Mehboob E Karim ﷺ Ke Sasurali Rishte Ka Hi Haya Kar Liya Hota.

Rabian Imaan Ka Daromadar Quran Wa Sunnat Ko Maanne , Sahaba Wa Ahl Bait E Athar

Ali Wa Muawiya

Alaihimurridwan Ka Adab Karne Aur Digar Bahut Si Bato Par Hai. Ameer Mauwiyah Radiallahu Ta'la Anho Bhi Isi Daro Madar Ka Ek Hisa Hai Jis Tarah Kisi Bhi Dusre Sahabi Ko Gali Dena Ya Jahannumi Kahna Khud Jahannumiyon Wali Harkat Hai Isi Tarh Ameer Muawiyah Radiallahu Ta'la Anho Ko Bhi Gali Dena Jahannumi Kahna Dozakhiyon Wali Harkat Hai.

Ek Sahabi E Rasool ﷺ Jo Allah Ko Bilkul Isi Tarah Manta Hai Jis Tarah Maula Ali Mante Hai, Maula Ali Hi Ki Tarah Nabi Karim ﷺ Ko Manta Hai, Maula Ali Hi Ki Tarah Imaan Rakhta Hai Aur Isi Ka Dawa Karta Hai. Maula Ali Khud Farmaye Ke Main Us Se Allah Par Imaan Aur Uske Rasool Ki Tasdiq Main Jayda Nahi Ho Aur Na Hi Wo Mujh Se Zyada Hai, Humara Muamla Bilkul Ek Jaisa Hai., Galatfehmi Sirf Khun E Usman Me Hai Aur Hum Us Khun Se Bari Hai (Nih Ul Balaga)

Taqriban Yahi Bat Bukhari Aur Muslim Ki Hadees Me Bhi Maujud Hai. Nabi Karim ﷺ Ne Farmaya Yani Qayamat Us Waqt Tak Qaym Nahi Hogi Jab Tak Do Azim Giroh Ke Darmiyan Zabardast Jung Na Ho, Un Dono Ka Dawa Ek Hoga (Bukhari, Muslim Jild 2,Mishkat Sharif). Is Hadees Ki Tashrih Me Hazrat Shaikh Abdul Haq Muhaddise Dehlvi Rehmatullah

Ali Wa Muawiya

Alaih Farmate Hai Ke Un Do Giroh Se Murad Hazrat Ali Aur Hazrat Muawiyah Ke Sathi Hia.. Chunache Ameer Ul Mominin Syedna Ali Murtaza Farmate Hai Hum Par Bagwat Karne Wale Humare Bhai Hia.

(Behqi, Jild 8, Ashatul Lamhat Jild 4 Safah 318)

Yahi Hadees Shia Ki Kitab Qurb Ul Asnad Me Bhi Maujud Hai. (Qurb Asnad Jild 1)

To Ab Ap Batye Ke Un Saf Aur Sidhi Bato Ke Bawjud Ameer Muawiyah Ko Galiyah Dene Ke Liye Aap Ke Pass Quran Wa Hadees Me Kya Dalail Maujud Hai ? Jis Shakhs Ko Maula Ali Imaan Aur Islam Me Mukmal Taur Par Apne Jaisa Qarar De, Use Apna Bhai Kahe, Nabi Karim ﷺ Bhi Unki Barbari Ki Tasdiq Farmaye Aur Use Musalmano Ke Giroh Me Se Qarar De, Use Jahannumi Kah Kar Khud Jahannum Me Jane Ka Shoq Aap Par Kyon Sawaar Hai ?

Nabi Karim ﷺ Ne Maula Ali Radiallahu Ta'la Anho Ko Apna Bhai Qarar Dia Hai. Maula Ali Farma Rahe Hai Ke Muawiyah Humara Bhai Hai. Ab Bataye Ameer Muawiyah Radiallahu Ta'la Anho Aur Nabi Karim ﷺ Ke Darmiayn Konsa Rishta Sabit Huwa ? Dusri Taraf Ameer Muawiyah Radiallahu Ta'la Anho Ki Humshari Nabi Karim ﷺ Ki Zauja Muthara Hai. Deeni

Ali Wa Muawiyah

Rishte Ke Elawa Baradar E Nisbati Hona Bhi Shak Se Bilatar Hai. Ab Bataye Ke Ameer Mauwiyah Ko Gali Dena Nabi Karim ﷺ Ko Gali Dene Ke Mutradaf Hai Ke Nahi ?

Ab Zara Apne Sawal Ka Jawab Jalil Ul Qadr Tabaeen Ki Zuban Lafz Ba Lafz Sun Lijiye. Imaam Zahri Rehmatullah Alaih Ko Ahl Bait Se Itni Jayda Mahabbat Thi Ke Baz Logo Ne Un Par Shia Hone Ka Shak Kar Dia Hai. Yahi Imaam Zahri Rehmatullah Alaih Farmate Hai Ke Maine Hazrat Saeed Ibne Musib Rehmatullah Alaih Se Rasoolallah ﷺ Ke Sahaba Ke Bare Me Sawal Kia. Unhone Farmaya Aey Zahri Sun Le. Jo Shakhs Abubakar, Umar, Usman Aur Ali Ki Mahabbat Par Mara, Aur Usne Gawahi Ke Ashar Mubshara Jannati Hai Aur Ameer Muawiyah Se Reham Dili Ka Rawiyah Rakha, Allah Ta'la Uska Zimedhar Hai Ke Us Se Hisab Na Mange
(Al Bidaya Wa Nihaya Jild 8 Safah 146)

Hazrat Abu Tawba Halbi Quds Sira Ne Tambiyah Farmai Ke Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ki Mishal Sahaba E Kiram Ke Liye Ek Parde Jaisi Hai. Jis Shakhs Ne Aap Par Zuban Darazi Kardi, Uski Janjak Itar Gayi Aur Uske Liye Baqi Sahaba Par Zuban Darazi Ka Darwaza Khul Gaya.

(Al Bidaya Wa Nihayat Jild 8 Safah 147)

Ek Allah Ke Wali Ne Khawab Me Rasoolallah ﷺ Ziyarat Ki. Aap ﷺ Ke Pass Abubakar, Umar, Usman Ali Aur Muawiyah Maujud They. Rashid Ul Kandi Nami Ek Shakhs Aya. Hazrat Umar Farooq Radiallahu Ta'la Anho Ne Arz Kia Ya Rasoolallah Yeh Shakhs Hum Me Naqs Nikalta Hai. Kandi Ne Kaha Ya Rasoolallah Main Un Sab Me Aib Nahi Nikalta Balke Sirf Ek Muawiyah Me Aib Nikalta Hun. Rasoolallah ﷺ Ne Farmaya Tera Bura Ho, Kya Yeh Mera Sahabi Nahi Hai ?

Apne Yeh Bat Tin Bar Farmai. Phir Aap ﷺ Ne Ek Niza Pakda Aur Muawiyah Ko De Dia Aur Farmaya Yeh Us Ke Sine Me Maro. Unhone Use Neza Mar Dia. Meri Aankh Khul Gayi. Subah Hui To Malum Huwa Ke Rashid Kundi Ko Rat Ke Waqt Sach Much Kisi Ne Mar Dia Hai (Al Bidaya Wa Nihaya Jild 8safah 147)
Ab Aap Khud Soch Lijiye Unke Imaan Ki Takmil Ka Daromadar Ameer Muwaiyah Par Hai Ya Nahi.

Sawaal 8 : Beshak Allah Ne Haram Kar Dia Jannat Ko Us Shakhs Par Jisne Mere Ahl Bait Par Zulm Kia Ya Un Se Jung Ki Ya Un Se Jung Karne Wale Ki Ianat Wa Madad Ki Ya Unko Gali Di, Yeh Sab Kam Muawiyah Ne

Ali Wa Muawiyah

Kiye Is Hadees Ki Ruh Se Muawiyah Ke Jahannumi Hone Me Qatan Shak Na Raha Lekin Hawari Mula Apne Mufr Wuju Ke Balbute Par Muawiyah Ko Gasit Gasit Kar Jannat Le Jane Ki Koshish Me Kamyab Hoge Ya Khud Bhi Us Ke Sath Jahannum Ka Indan Banega ?

Jawab : Awwalan Apne Is Hadees Ka Hawala Dia Nahi. Saniyan Ahle Bait Ki Tin Qisme Hai. Sab Se Badi Aur Haqiqi Qism Ahl Bait Hai Wo Azwaj E Mutharat Aur Char Sahabzadiyah Hai. AzWajah Mutharat Ka Ahl Bait Hona Surah Aizab Me Nas Se Sabit Hai. Dusri Qism Dakhil Ahle Bait Hai Jin Me Maula Ali Aur Hasnain Karimain Rizwan Shamil Hai. Tisir Qism Lahaq E Ahl Bait Hai Jiase Hazrat Salman Farsi Radiallahu Ta'la Anho Aur Ummat Ke Muntkhab Log

(Sabe Sanabil Urdu Safa 94)

Ab Aap Bataye Jab Maula Ali Aur Ummul Mominin Ayesha Sidiqa Radiallahu Ta'la Anho Ki Jung Hui To Dono Taraf Ahl Bait They Ke Nahi ? Aur Syeda Sidiqa Ala Darja Ki Ahl Bait Hai Ke Nahi ? Ahl Bait Hone Ke Sath Sath Wo Maula Ali Ki Ma Thi Ke Nahi ? Aur Quran Ke Mutabiq Ma Ko Uf Kahna Bhi Mana Hai Ke Nahi ? Ab Aap Ka Maula Ali Par Kya Fatwa Hoga ?

Humare Nazdik Us Jung Me Bhi Galatfehmi Hui Thi Aur Is Jung Me Bhi Galatfehmi. Tehqeeq Ke Lihaj Se Maula Ali ka mauqif Durust Tha Magar Fariq Sani Un Se Bad Kar Ahl Bait Tha. Unki Shan Me Badtamizi Karna Badarja Ula Manah Hai. Hazrat Musa Wa Harun Alaihissalam Ke Darmiyan Galatfehmi Ka Zikr Quran Me Maujd Hai, Chhota Bhai Apne Bade Paimbar Bhai Ke Bare Me Galatfehmi Ka Shikar Ho Gaya Aur Hazrat Musa Alaihissalam Ne Hazrat Harun Alaihissalam Ko Darhi Mubarak Se Aur Sar Ke Balo Se Pakad Liya (Hasil Ta'la : 94)

Ek Alim E Deen Ko Darhi Se Pakdna Kufr Hai To Ek Paigambar Ko Darhi Se Pakadna Kitni Badi Bat Hogi ? Lekin Chunke Yeh Bado Ka Mamla Hai Lihaza Hume Adab Ki Wajah Se Khamosh Rahna Chaiye. Maula Ali Syeda Sidiqa Me Galatfehmi Ho Gayi (Aam Kutub E Tarikh) Maula Ali Aur Syeda Ul Nisa Me Jagda Huwa Aur Syedatul Nisa Ruth Kar Nabi Kairm ﷺ Ke Han Chali Gayi Us Mauqa Par Nabi Karim ﷺ Ne Famraya Jisne Fatimah Ko Naraz Kia Usne Mujhe Naraz Kia (Bukhari Jild 1)

Agar Aap Me Mamuli Bhi Khuda Khaufi Aur Aitiyat Ka Mada Maujud Hai To Is Khatarnak Surat E

Ali Wa Muawiya

Haal Me Khamoshi Ko Hi Tarjih Dege Aur Agar Qismat Phut Chuki Hai Aur Badbakhti Galib Aa Gayi Hai To Bhari Bijili Ke Khatar Nak Taro Me Angusht Zani Karte Rahe. Ahl Sunnat Ese Muamlat Me Adab Ki Wajah Se Khamsh Raha Karte Hai.

Salsan Hadees Sharif Me Hai Jine Mere Ahle Bait Se Jung Ki Uske Sath Meri Jung Hai Aur Jisne Unse Sulah Ki Us Se Meri Sula Hai. Apko Hazrat Ameer Muawiyah Ka Maula Ali Se Jung Ladna Tarikh Me Nazar Aa Gaya To Farmaye Ke Us Jung Ke Bad Imaam E Hasan Radiallahu Ta'la Anho Se Sulah Karna Nazar Kyon Nahi Aya ?

Sawal 9 : Jisne Mere Wali Se Adawat Mukhalifat Ki Mera Us Se Elaan E Jung Hai To Jisne Umar Bhar Imaam E Auliyah Se Jung Wa Jadal Ka Silsila Jari Rakha Aur Khutba Jumuah Me Hazrat Ali Radiallahu Ta'la Anho Aur Apse Mahabbat Karne Walo Par Lan Tan Karta Raha Us Ke Khilaaf Allah Ta'la Ki Elan E Jung Ki Shidat Ka Kya Alam Hoga. Ese Shakhs Par Allah Ka Gazab Hai Ya Rehmat ?

Jawab : Isme Main Maula Ali Ka Khususi Nam Nahi Hai Balke Jis Tarah Maula Ali Allah Ke Wali Hai Usi

Ali Wa Muawiyah

Tarah Ameer Muawiah Bhi Allah Ke Wali Hai. Han Darjat Ka Farq Zaroor Hai. Darjat Aur Maratib Ka Farq Jis Tarah Ambiyah Alaihissalam Me Paya Jata Hai Isi Tarah Sahaba E Kiram Bhi Sare Ek Jaise Nahi Hai. Apne Yeh Hadees Is Mufar Waze Ki Bina Par Naqal Ki Hai Ke Ameer Muawiyah Allah Ke Wali Nahi Hai. Yeh Aapka Khana Saz Mufr Waza Hai Jiski Tardid Hum Saht Sath Karte Aa Rahe Hai. Aur Yeh Jung Ek Wali Ki Dusri Wali Ke Sath Thi Jis Tarah Ahl bait Ki Bahami Ranjish Thi. Allah Ke Un Pyaro Par Bahmi Jagdo Ke Bawajud Rehmat Hi Rehmat Hai Aur Unhe Bura Kahne Walo Par Allah Ka Gazab Hai Khawa Rafzi Ho Ya Kharji.

Sawal 10 : Momin Hi Ali Se Mahabbat Karega Aur Munafiq Hi Ali Se Bughz Rakhega. Muawiyah Ka Zindagi Bhar Hazrat Ali Radiallahu Ta'la Anho Se Jung Wa Jadal Karna Aur Un Par Lan Tan Karna Aur Karaana Hazrat Ali Radiallahu Ta'la Anho Se Mahabbat Ki Alamat Hai Ya Bughz Ki ? Is Hadees Aur Kirdar E Muawiyah Ki Roshni Me Muawiyah Momin Hai Ya Munafiq ?

Jawaab : Ameer Muawiyah Ke Dil Me Maula Ali Ka Bugz Nahi Tha. Aur Na Hi Wo Jung Wa Dajl Bugz Ki Bina Par Tha. Jis Tarha Syedn Musa Wa Syedna Harun

Ali Wa Muawiya

Alaihissalam Ke Dilo Me Ek Dusre Ka Bugz Na Tha Magar Hazrat Musa Ne Hazrat Harun Alaihissalam Ki Darhi Mubarak Pakad Li Aur Jis Tarah Maula Ali Ke Liye Syeda Ayesha Radiallahu Ta'la Anha Ke Dil Me Bugz Na Tha Magar Phir Bhi Jung Hui Aur Syed Ul Nisa, Syedna Fatima Zohar Radiallahu Ta'la Anha Aur Maula Ali Radiallahu Ta'la Anho Ke Darmiyan Jagda Huwa. Malum Huwa Ke Jung Ya Jagde Ke Liye Bugz Ka Hona Zaroori Nahi.

Sawal 11 : Millat E Islamiyah Ke Tamaam Ahle Haq Ka Yazid Ke Lanati Wa Jahannum Ihone Par Ijma Hai. Jabke Yazid Awal (Ameer Muawiyah) Jo Yazidiyat Ka Bani Aur Use Taqwiyaat Dene Wala Intshar E Milat Ko Parwan Chada Kar Ithad E Millat Ko Taba Karne Wala Tahrif E Deen Aur Malikiyat Ki Bina Qaym Karne Wala. Qatil Aal Wa Ashab Bagi Ka Kirdar Yazid Ke Kartub Se Bad Kar Badtarin Imaan Soz Aur Deen Kash Hai. Baye Ham Zadi Wa Mut'asab Mila Wa Sufi Yazid Awaln (Muawiyah) Ki Himayat Par Musr Hai. Kya Yazid Awal (Muawiyah) Aur Yazid Sani Ke Kiradar Wa Kartub Me Mumasalat Nahi Hai ?

Jawab : Awalan Aapke Baqaul Jab Millat E Islamiyah Ke Tamam Ahl Haq Ka Yazid Ke Lannati Wa

Ali Wa Muawiyah

Jahannumi Hone Par Ijma Hai To Phir Aap Hi Bataye Ke Wahi Ahl Haq Ameer Muawiah Ke Jahannumi Hone Par Mutfiq Kyon Nahi Hue ? Jab Ke Aap Hi Ke Baqaul Ameer Muawiyah Yazdiyat Ka Bani Aur Yazid Ke Kartub Se Badkar Badtarin Imaan Soz Aur Deen Kash Hai. Is Ke Liye Aapko Khichatani Aur Mahnat Kyon Karna Pad Rahi Hai. Ap Kam Az Kam Syedna Imaam E Husan Radiallahu Ta'la Anho Ko To Ahl Haq Mante Hi Hoge. Hume Bataye Ke Unhone Chote Yazid Ke Khilaf Talwar Kyon Uthhai Aur Bade Yazid Ke Khilaaf Talwar Kyon Na Uthai ? Yeh Sawal Hazrat Data Ganj Bakhs Rehmatullah Alaih Ki Taraf Se Ap Par Warid Kia Jaa Raha Ahi (Kashf Ul Mahjub Safah 76)

Aap Apne Sawal Number 7 Me Aauliyah E Ummat Ka Adab Wa Ishq Rakhen Aur Pairokar Hone Ka Dwa Kar Chuke Hai. Lihaza Hazrat Data Ganj Bakhsh Rehmatullah Alaih Ki Pairwi Karte Hue Ameer Muawiyah Ko Ahl Haq Man Lijiye Warna Aauliya Allah Ki Pairokari Ka Fareb Dena Chordh Diyiye.

Sanyan Ap Ne Hazrat Ameer Muawiyah Ko Yazid E Awal Badtarin Imaan Soz Aur Deen Kash Kaha Hai. Hum Yeh Muamla Allah Zal Jalal Ke Supurd Karte Hai Jo Badi Gairat Wala Qahar Hai. Hum Zyada Se Zyada

Ali Wa Muawiya

Habib E Karim ﷺ Ke Hukm Par Amal Karte Hue Yahi
Arz Kar Sakte Hai Ke Sahaba Ko Galiyah Dene Walo
Tumhare Shar Par Allah Ki Lannat
(Tirmizi Jlid 2 Safah 225)

Salsan Ameer Muawiayh Aur Yazid Ke Kirdar Me
Aapki Mazuma Mumasalat Nahi Hai. Che Nishat Khak
Raha Alam E Pak. Maula Ali Farmate Hai Ke Main
Ameeer Muawaiyah Se Behtar Nahi. Balke Hum Me
Mukmal Mumasalat Hai. Maula Ali Ne Ameer
Muawiyah Ko Apna Mumasil Qarar Dia Hai (Nahj Al
Balag Safah 424) Aur Aap Unhe Yazid Ka Mumashil
Balke Us Se Bhi Badtar Kahte Hai Sugra Kubra Mila Kar
Jawab Dijiye. Apne Maula Ali Ko Kya Kah Dia Hai ?
Mazallah.

Sawal 12 : Aur Ahl Haq Ko Batil Ke Sath Mat
Milao. Aur Tum Haq Ko Chhupate Ho Aur Tum Jante
Bhi Ho. To Kya Ek Bagi Deen O Milat Ko Sahaba Me
Milana Is Ayat Ka Inkar Aur Sahaba Ki Tauheen Nahi ?
Aur Kya Quran Ki Ek Ayat Ka Inkar Kufar Nahi ?

Jawaab : Ameer Muawiyah Bagi Deen O Milat
Nahi. Balke Sahabi Hai. Hum Hadees Sharif Likh Chuke
Hai Ke Sahaba Ka Ikhtlaaf Rehmat Hai (Mishkat Sharif)

Ali Wa Muawiyah

Aur Jung Ke Bawajud Ameer Muawiyah Musalmaan Hai (Bukhari Jild 1) Syedna Ibne Abbas Radiallahu Ta'la Anho Ne Unhe Sahabi Bhi Mana Hai Aur Faqih Bhi (Bukhari Jild1) Lihaza Ameer Muawiyah Ko Sahabi Kahna Haq Wa Batil Me Talbis Nahi Hai. Balke Unhe Bagi E Deen O Millat Kahna Mehboob Karim ﷺ Aur Sarih Hadees Se Takr Lena Hai Maula Ali Aur Ameer Muawiyah Dono Haq Hai Jab Ke Yazid Batil Aur Ameer Muawiyah Ko Yazid Ke Sath Mila Na Haq Wa Batil Ki Talbis Hai.

Is Sawal Me Ameer Muawiyah ﷺ Ko Sahabi Maanne Se Haq Wa Batil Ki Talbis Sabit Karna Aur Phir Us Par Wal Talbiso Ko Chashpa Karna Jo Us Mauju Par Bataur Nas Warid Hi Nahi Hui Aur Phir Ameer Muawiyah Ko Sahabi Maanne Ko Is Ayat Ke Inkar Ke Mutarif Qarar Dena Esi Harkat Hai Jis Se Pata Chalta Hai Ke Sawl Gadane Wala Admni Yatola Alim Nahi Hai. Is Tarah Ki Jahilana Harkatein Baz Dusre Sawalo Me Bhi Pai Jati Hai Jin Par Humne Behas Nahi Ki Balke Khud Husn E Zan Se Kam Lekar Saail Ke Mafhum Ko Sidha Kar Liya Hai. Ese Lagta Hai Ke Saail Ne Sirf Us Ek Mauzuh Par Chand Kitabe Pad Li Hai Aur Kis Badtmiz Ki Sohabat Me Kuch Guzarne Ki Wajah Se Muh Phut Ho Gaya Hai.

Ali Wa Muawiya

Saail Ko Jahalat Ki Wajah Se Sawal Uthhane Ka Saliqa Nahi Aya. Zail Me Hum Az Rah E Ahsan Wo Sal Khud Utha Kar Uska Jawab De Rahe Hai.

Sawal 1 : Hadees E Ammar Ke Akhri Alfaaz Se Malum Ho Raha Hai Ke Hazrat Ammar Ka Mauqif Janniyon Wala Tha Aur Hazrat Ameer Muawaiyah Ka Mauqif Jahannumion Wala Tha.

Jawaab : In Alfaz Se Hazrat Ammaar Radiallahu Ta'la Anho Ke Qatilo Ke Liye Jahannum Ka Isthaq Sabit Ho Raha Hai Basharteke Qatilo Ki Bakhshis Ka Koi Dusra Sabab Maujud Na Ho. Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ki Bakhshish Ke Beshumar Asabab Maujud Hai. Maslan Jis Musalman Ne Nabi Karim ﷺ Ko Dekha Wo Hargiz Jahannum Me Nahi Jayega (Tirmizi, Mishkat Sahirf)

Hadees Qustantaniah (Bukhari Jild 1) Syedna Imaam E Hasan Se Sula Wali Hadees (Bukhari Jild 1)Wagera.

Saniyan Nabi Karim ﷺ Ne Farmaya Yani Jab Do Musalman Talware Le Kar Aamne Samne Aa Jaye To Qatil Aur Maqtul Dono Jahannumi Hai (Muslim Jild 2 Bukhari Jild 1) . Is Hadees Ki Sharah Me Imaam Nawawi Rehmatulalh Alaih Likhte Hai Ke Is Hadees Se

Ali Wa Muawiya

Esa Qatil Aur Maqtul Murad Hai Jinke Pass Jung Ke Liye Koi Taweel Aur Bahana Maujud Na Ho Aur Unki Jung Mehaz Tasub Ki Bin Par Ho, Aur Unke Jahannum Me Jane Se Murad Yeh Hai Ke Wo Jahannum Ke Haqdar Hoge Lekin Agar Allah Ta'la Unhe Mauf Kar De To Yeh Alag Alag Bat Hai. Ahle Haq Ka Yahi Mazhab Hai Aur Is Tarah Ki Tamam Ahadees Me Yahi Taweel Zaroori Hai, Sahaba E Kiram Ke Darmiyan Jis Qadar Junge Hui Hai Wo Is Wahid Me Dakhil Nahi Hai. Ahl Sunnat Aur Ahl Haq Ka Mazhab Yeh Hai Ke Sahaba E Kiram Ke Bare Me Husn E Zan Se Kaam Liya Jaye Aur Bahmi Jhagdo Ke Bare Me Zuban Ko Lagam Di Jaye Aur Unki Jungo Ke Bare Me Taweel Se Kam Liya Jaye. Sahaba Mujtahid They Aur Unke Pass Jung Ki Maqul Wajah Maujud Thi. Unhone Nafarmani Ka Irada Hargiz Nahi Kia Aur Na Hi Dunia Ke Liye Jung Ladi Hai Balke Har Fariq Ne Yahi Socha Ke Wo Haq Par Hai Aur Uska Mukhalif Bagi Hai Aur Uske Khilaf Jung Ladna Wajib Hai Take Wo Allah Ke Hukm Ki Taraf Ruju Kare. Unme Se Baz Ka Maqul Durusat Tha Aur Baz Ka Galti Lagi Hui Thi. Wo Apni Is Galti Me Ma'zur They.

Unki Yeh Khata Ijtehadi Thi Aur Mujtahid Se Jab Khata Hoti Hai To Wo Gunahgar Nahi Hota.

Ali Wa Muawiya

Hazrat Ali Radiallahu Ta'la Anho Un Jungo Me Haq Par They. Yeh Hai Ahle Sunnat Ka Mazhab. Esi Surat E Hal Me Faisala Karna Bahut Mushkil Tha Hata Ke Sahaba E Kiram Ki Achi Khasi Tadad Hairat Ka Shikar Thi, Wo Dono Giroh Ho Se Alag Ho Kar Khade Rahe Aur Kisi Ki Taraf Se Bhi Jung Me Hisa Nahi Liya. Agar Unhe Yaqin Hota Ke Haq Kis Taraf Hai To Wo Zaroor Haq Ka Sath Dete Aur Piche Hat Kar Khade Na Hote

(Sharah Al Nawawi Al Muslim Jild 2)

Agar Hadees E Ammar Ko Zahir Par Rahne Dia Jaye Aur Ek Giroh Ko Jahannumi Kaha Jaye To Humari Paish Karda Bukhari Aur Muslim Ki Mutfiqah Hadees Dono Giroh Ko Mazallah Jahannumi Bana Degi. Ab Aap Khud Faisla Kijiye Ke Aap Ko Un Ahadees Me Taweel Manzur Hai Ya Maula Ali Aur Ameer Muawiyah Radiallahu Ta'la Anhuma Ko Jahannumi Kah Kar Khud Jahannum Me Jana Manzur Hai.

Man Na Gowim Ke Ain Kun Wa Kun
Muslat Bai Wakar E Asakun

Tarjumah : Main Nahi Kahta Ke Yeh Kar Ya Wo Kar.
Maslihat Dekh Aur Jo Kaam Asan Lagta Ahi Wo Kar.

Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ke Khususi Fazail

Hazrat Ameer Mauwiyah Radiallahu Ta'la Anho Hudaibiyah Se Agle Sal Yani 7 Hijri Me Musalman Hue. Nabi Karim ﷺ Ke Sar Mubarak Ke Bal Katne Ka Sharf Hasil Kia. Aapki Humshira Hazrat Ume Habiba Radiallahu Ta'la Anha Tamaam Mominin Ki Maa Aur Mehboob E Karim ﷺ Ki Zauja Muthara Hai. Unki Hamshira Hazrat Memuna Radiallahu Ta'la Anha, Syedna Imaam E Husain Radiallahu Ta'lla Anho Ki Sas Hai. Aapne Islam Lane Se Pehle Musalman Ke Khilaaf Kisi Jung Me Hisa Nahi Liya. Sab Se Pehla Bahri Berda Tayar Karaya. Chalis Sal Tak Musnad E Iqtadar Par Faiz Rahe.

Bukhari Sharif Me Fazail

1 Aapne Nabi Karim ﷺ Se 163 Ahadees Riwayat Farmai Hai Jin Me Se Baz Sahi Bukhari Jaisi Kitabo Me Maujud Hai. Chunache Ek Zabardast Hadees Jo Ishaq Ke Mazhab Wa Maslak Ki Jaan Hia., Yani Allah Deta Hai Aur Main Taqsim Karta Hun, Uske Rawi Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Hai.

(Bukhari Jild 1)

Nabi Karim ﷺ Ne Farmaya Jisne Meri 40 Ahadees Meri Ummat Tak Pohchai Allah Ta'la Use Faqih Bana Kar Uthayega Aur Main Qayamat Ke Din Uski Shafa'at Karuga Aur Uske Haq Me Gawahi Duga (Mishakat Sharif) Hazrat Syedna Ameer Muawiyah Radiallahu Ta'la Anho Bazat E Khud Sahabi Aur Faqih Hai. Aur Is Hadees Ki Roshni Me Faqih Ke Darje Ko Pohchane Wali 40 Ahadees Se Char Guna Zyada Ahadees Ke Rawi Hai. Yeh Martaba Buland Jisko Mila Gaya.

2 Sahi Bukhari Me Hadees Hai Ke Habib E Karim ﷺ Ne Farmaya Mera Beta Hasan Meri Ummat Ka Sardar Hai Aur Ek Waqt Ayega Ke Allah Ta'la Us Ke Zariyeh Musalmano Ke Do Bade Bade Giroh Me Sulah Karayega. (Bukhari Jild 1)

Is Hadees Me Jin Do Giroh Ka Zikr Ahi Un Me Ek Ek Giroh Wo Imaam Hasan Ka Aur Dusra Giroh Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ka Hai. Un Dono Me Sulah Us Waqt Hui Thi Jab Maula Ali Aur Ameer Muawiyah Radiallahu Ta'la Anha Ke Darmiyan Jung Ho Chuki Thi Aur Hazrat Amaar Bin Yasir Radiallahu Ta'la Anha Shaheed Ho Chuke They. Is Shahadat Ke Waqeh Ho Jane Ke Bawjud , Mehboob

Ali Wa Muawiya

Karim ﷺ Ne Shaheed Karne Walo Ko Musalman Giroh Kaha Hai.

3 Isi Sahi Bukhari Me Ek Aur Hadees Is Tarha Hai Ke Yani Meri Ummat Ka Pehla Lashkar Jo Samandar Par Jihad Karega Un Par Jannat Wajib Ho Chuki Hai (Bukhari Jild 1) Sab Se Pehle Samandar Par Jihad Karne Wale Hazrat Ameer Muawiyah Hai Radiallahu Ta'la Anho Aur Is Hadees Me Unki Waazeh Aur Zabardast Manqbat Maujud Hai.

(Hashiyah Bukhari Jild 1)

Lutf Ki Baat Yeh Hai Ke Kharji Hazrat Isi Hadeeske Agle Alfaaz Se Yazid Ka Magfur Hona Sabit Karte Hai Aur Rafzi Hazrat Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ke Jannati Hone Ke Bhi Munkir Hai. Yeh Dono Inteha Pasand Tole Hai Jabke Ahle Sunnat Ka Maslak Unke Bain Bain Hai Aur Rah E Aitdalaal Aainadar Hai.

4 Habib E Karim ﷺ Ne Ek Maratba Dua Farmai Yani Aey Allah Humare Sham Me Barkat De Aur Humare Yaman Me Barkat De. Sahaba Kiram Ne Arz Kia Ya Rasoolallah Najd Ke Liye Bhi Dua Farmaye. Aap ﷺ Ne Phir Wahi Dua Farmai Magar Najd Ke Liye Dua Na Farmai. Tin Bar Esa Hi Huwa. Har Bar Sahaba E

Ali Wa Muawiya

Kiram Ne Najd Ke Liye Dua Karne Ki Darkhawast Ki. Akhirkar Aap ﷺ Ne Farmaya Yani Najd Me Zalzale Aur Fitne Hoge Aur Waha Se Shaitan Giroh Niklega (Bukhari)

Is Hadees Me Najd Ke Kharjiyon Ki Wajah Se Nabi Karim ﷺ Ne Najd Ke Liye Dua Farmane Ne Se Inkar Kar Dia. Agar Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Bhi Kharji Ya Galat Admi Hote To Aap ﷺ Sham Ke Liye Bhi Dua Na Farmate. Aap ﷺ Ka Yaman Aur Sham Dono Ke Liye Dua Farmana Is Bat Ka Sabut Hai Ke Yamani Aur Shami Nabi Karim ﷺ Ke Nazdik Najdiyon Ki Tarah Napasand Nahi They.

5 Hazrat Abdullah Ibne Abbas Radiallahu Ta'la Anho Farmate Hai Ke Muawiyah Ko Kuch Na Kaho , Wo Rasoolallah ﷺ Kay Sahabi Hai.

(Bukhari Jild1)

6 Syedna Ibne Abbas Radiallahu Ta'la Anhuma Se Kisi Ne Puchha Ke Ameer Ul Mominin Muawiyah Ka Kya Kare Wo Sirf Ek Witr Padte Hai. Apne Farmaya Wo Apne Taur Par Thik Karta Hai, Ameer Muawiyah Faqih Hai (Bukhari, Jild1) Ibne Abbas Radiallahu Ta'la Anho Ne Yeh Bat Us Waqt Farmai Jab Jung Safin Ho Chuki Thi, Hazrat Amaar Bin Yasir Radiallahu Ta'la Anho

Ali Wa Muawiya

Shaheed Ho Chuke They Balke Maula Ali Radiallahu Ta'la Anho Ka Daur E Khilafat Bhi Guzar Chuka Tha. Yeh Sari Batein Ameer Ul Mominin Ke Lafz Se Zahir Ho Rahi Hai. Ibne Abbas Radiallahu Ta'la Anho Ke Samne Hazrat Muawiyah Ko Ameer Ul Mominin Kaha Gaya Aur Apne Uski Tardid Karne Ki Bajaye Unhe Faqih Ka Dia. Bataye Syedna Ibne Abbas Radiallahu Ta'la Anho Ke Bare Me Aapka Kya Fatwa Hai Jo Habib E Karim ﷺ Ke Khandaan E Aqdas Ke Fard E Azim Hai.

7 Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ne Nabi Karim ﷺ Ke Bal Mubarak Katne Ka Sharf Hasil Kia (Bukhari Jild 1)

Muslim Sharif Me Fazail

Hazrat Abu Sufiyan Bin Harb Radiallahu Ta'la Anho Ne Arz Kia Ya Rasoolallah Main Apse Tin Chizein Mangta Hun, Aap Mujhe Ata Farma Dey. Farmaya Kya Mangte Ho ? Arz Kia Mere Pass Arab Ki Sab Se Hasin Wa Jamil Beti Umme Habiba Maujud Hai, Main Use Apke Nikah Me Deta Hun. Farmaya Thik Hai.

Arz Kia Ap Muawiyah Ko Apna Katib Bana Ley. Farmaya Thik Hai. Arz Kia Aap Mujhe Imarat Sonp De Take Main Jis Tarah Musalmano Ke Khilaaf Jung Karta

Ali Wa Muawiya

Raha Hun Ab Mushrikin Ke Khilaaf Jung Karke Badala Mod Sakho. Farmaya Thik Hai.

(Muslim Jild2 ,Sahib Ibne Hiban)

Is Waqiah Se Pehle Hazrat Umme Habiba Radiallahu Ta'la Anha Ka Nikah Nabi Karim ﷺ Se Ho Chuka Tha. Hazrat Abu Sufiyan Radiallahu Ta'la Anho Apne Musalman Hone Ke Bad Isi Nikah Ki Tajdid Aur Us Par Apne Qalbi Itminaan Ki Bat Kar Rahe They. (Sharah Nawawi Jild2)

Tirmizi Sharif Me Fazail

Nabi Karim ﷺ Ne Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ke Bare Me Farmaya Ke Aey Allah Use Hidayat Dene Wala Hidayat Yafta Bana Dey.

(Tirmizi Jild 2)

2 Aey Allah Us Ke Zariyeh Logo Ko Hidayat De

(Tirmizi Jild 2)

3 Syedna Farooq E Azam Radiallahu Ta'la Anho Faramte Hai Ke Muawiyah Ko Humesha Ache Lafzo Se Yad Kia Karo. Maine Rasoolallah ﷺ Ko Farmate Suna Hai Ke Aey Allah Use Hidayat De

(Tirmzi Jild 2 Safah 224. Al Bidayah Wa Nihayat Jild 9 Safah 129)

Musnad Ahmad Me Fazail

1 Aey Allah Muawiyah Ko Kitab Aur Hisab Sikha
Aur Use Aag Se Bacha

(Musnad Ahmad Jild 4 , Sahi Ibne Hibaan)

2 Hazrat Ameer Muawiyah Radiallahu Ta'la Anho
Ne Safa Aur Marwa Ke Darmiyan Sai Karne Ke Bad
Marwa Ke Pas Nabi Kairm ﷺ Ke Baal Mubarka Kate.
Yeh Hadees Musnad Imaam Ahmad Me Kai Sando Ke
Sath Riwayat Ki Gayi Hai.

Hazrat Abdullah Bin Abbas Radiallahu Ta'la Anho
Iske Rawi Hai. Jab Aapne Yeh Hadees Bayan Farmai To
Logo Ne Pucha Ke Yeh Hadees Khud Muwiyah Se Hum
Tak Pohchti Hai. Aap Radiallahu Ta'la Ne Farmaya Ke
Muawiyah Rasoolallah ﷺ Par Bahutan Bandane
Wala Admi Nahi Tha.

(Musand Ahmad Jild 4)

Sunan Saeed Bin Mansur Me Fazaiil :

1 Hazrat Naeem Bin Abi Abi Hinda Apne Chacha
Se Riwayat Karte Hai Ke Main Jung Safin Me Hazrat Ali
Ka Sathi Tha. Jab Namaz Ka Waqt Aya To Humne Bhi
Azan Di Aur Ameer Muawaiyah Ke Lashkar Ne Bhi

Ali Wa Muawiya

Azan Di. Humne Iqamat Padi Unhone Ne Bhi Iqamat Padi. Humnr Bhi Namaz Padi Unhone Bhi Namaz Padi. Maine Dono Taraf Se Qatal Hone Walo Ke Bare Me Socha. Jab Maula Ali Radiallaahu Ta'la Anho Ne Salam Phera To Maine Arz Kia Ke Humari Taraf Se Qatal Hone Walo Aur Unki Taraf Se Qatal Hone Walo Ke Bare Me Ap Kya Farmate Hai ?

Farmaya Khawa Ko Humari Taraf E Mara Gaya Ya Unki Taraf Se Mara Gaya Ho Agar Us Ki Niyat Allah Ki Raza Aur Jannat Ki Talab Thi To Wo Janant Me Gaya (Sunan Saeeb Bin Mansur)

2 Hazrat Umar Bin Shar Jalil Humadani Tabaee Rehmatullah Alaih Farmate Hai Ke Mian Jung E Safin Me Hisa Lene Walo Ke Abre Me Muntzabaz Tha Ke Fariqain Me Se Afzal Kon Hai. Maine Allah Karim Se Arz Kia Ke Meri Rahnumai Farmaye Jis Se Meri Tasli Ho Jaye. Mujhe Khawab Me Dikhaya Gaya Ke Mujhe Al Safin Ke Pass Jannat Me Le Jaya Gaya. Main Hazrat Ali Ke Sathiyon Ke Pass Pohcha Gaya Jo Sabz Bag Me Aur Chalti Nehro Ke Pass Mauju They. Maine Kaha Subhanallah Main Kya Dekha Raha Hu. Aap Log To Whai Hai Jinhone Ek Dusre Ko Qatal Kia Tha. Wo Kahne Lage Humne Apne Rab Ko Rauf Aur Rahim Paya.

Ali Wa Muawiyah

Maine Kaha Hazrat Muawiyah Ke Sathiyon Par Kya Guzri ? Unhone Kaha Wo Tere Samne Maujud Hai. Main Idhar Ko Bada To Samne Ek Qaum Thi Jo Sabza Bag Me Aur Chalti Nehro Ke Pass Mauju Thi. Maine Kaha Subhan Allah Main Kya Dekh Raha Hun. Aap Logo To Wahi Hai Jinhone Ek Dsure Ko Qatal Kia Tha. Unhone Kaha Humne Apne Rab Ko Rauf O Rahim Paya (Sunan Saeed Bin Mansur Jild 2)

Musannaf Ibne Abi Shaiba Me Fazail :

Ek Satr Upar Uska Hawala Guzar Chuka.

Sahih Ibne Hibaan Me Fazail

Iske Do Hawale Muslim Sharif Aur Musnad Ahmad Me Fazail Ke Ziman Me Guzr Chuke Hai.

Digar Kutub Me Fazail

1 Nabi Karim ﷺ Ne Irshad Farmaya Aey Muawiyah Jab Aapko Hukumat Mile To Allah Se Darna. Hazrat Ameer Muawiyah ﷺ Farmate Hai Ke Huzur Karim ﷺ Ke Is Irshad Ke Bad Mujhe Yaqin Ho Gaya Ke Main Hukmrani Me Mubtalah Kia Jaoga

Ali Wa Muawiya

(Musand Ahmad Jild 4 Musnd E Abi Yahla Jild 5 Al Bidaya Wa Nihaya Jild 8 Majmuah Al Zawaid Jild 9, Dalail Nabuwat Lil Behqi Jild 6)

2 Allah Aur Uska Rasool Muawiyah Se Mahabbat Karte Hai

(Tathir Ul Janaab Safah 14)

3 Hazrat Ameer Muawiyah Katib E Wahi They. Nabi Karim ﷺ Ne Hazrat Jibrail Alaihissalam Se Mahswara Liya Ke Muawiya Ko Katib E Wahi Banaya Jaye Ya Nahi. Hazrat Jibrail Ne Arz Kia Us Se Kitabat Karwaya Kare Wo Amin Hai

(Al Bidaya Wa Nihayat Jild 8)

4 Imaam Bukhari Rehmatullah Alaih Ne Apni Tarikh Me Hazrat Wa'ashi Radiallahu Ta'la Anho Se Riwayat Kia Hai Ke Yani

Ek Martaba Hazrat Muawiyah Radiallahu Ta'la Anho Nabi Karim ﷺ Ke Piche Sawari Par Baithe Hue They. Aap Radiallahu Ta'la Anho Ne Pucha Aey Muawiyah Tere Jism Ka Konnsa Hisa Mere Qarib Hai ? Araz Kia Mera Pait . Aapn ﷺ Ne Farmaya Aey Allah Use Ilm Wa Hilm Se Bhar De

(Al Khaisaisul Kubra Jild 2)

Ali Wa Muawiyah

5 Muawiyah Meri Ummat Ka Sab Se Halim Aur Sakhi Admi Hai (Tathir Ul Janaan Safa 12)

6 Aey Allah Muawiyah Ko Jannat Me Dakhil Farma (Al Bidaya Wa Nihaya Jild 8)

7 Ek Martaba Dehati Nabi Karim ﷺ Se Kaha Mujh Se Kushti Lade. Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Pass Maujud They. Unhone Ne Farmaya Main Tum Se Kushti Ladta Hu, Nabi Karim ﷺ Ne Dua Di Ke Muawiyah Kabhi Maglib Nahi Hoga. Hazrat Ameer Muawiyah Ne Us Se Kushti Ladi Aur Use Pachhad Dia. Maula Ali Radiallahu Ta'la Anho Farmaya Karte They Ke Agar Mujhe Yeh Hadees Yad Hoti To Main Muawiyah Se Kabhi Jung Na Ladta

(Al Khasais Ul Kubra Jild 2)

8 Mehboob Karim ﷺ Ne Farmaya Yani Meri Khatir Mere Sahaba Ko Aur Mere Sasural Ko Kuch Na Kaha Karo, Jis Ne Unko Gali Di Us Par Allah Ki ,Farishto Ki Aur Tamaam Insano Ki Laanat Hai

(Al Bidaya Wa Nihaya Jild 8)

Waazeh Rahe Ke Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Nabi Karim ﷺ Ke Bardar Nisbati Yani Aap ﷺ Ki Zauja Muthara Umul Mominin Hazrat Ume Habiba Radiallahu Ta'la Anha Ke Bhai Hai.

Ali Wa Muawiya

8 Hazrat Ta'la Aur Zubair Radiallahu Ta'la Anhho Wo Jalil Ul Qadr Sahabi Hai Jin Ke Jannati Hone Ki Bashrat Nabi Karim ﷺ Ne Di Ke Yeh Dono Hazrat Ayesha Sidiqa Radiallahu Ta'la Anha Ke Lashakr Me Shamil They Aur Unki Shahadat Maula Ali Ke Lashkar Ke Hatho Hui. Ab Bataye, Hazrat Amaar Bin Yasir Ki Shahadat Hazrat Ameer Muawiyah Ke Lashkar Ke Hatho Hui Aur Hazrat Talha Wa Zubair Ki Shahadat Maula Ali Ke Lashkar Ke Hatho Hui, Jab Ke Shaheed Hone Wale Un Sab Sahaba Ke Jannati Hone Ki Gawahi Ahadees Me Maujud Hai. Is Paichida Surat E Hal Ka Hal Apke Pass Kya Hai ?

Maula Ali Radiallahu Ta'la Anho Ne Jab Hazrat Talha Radiallahu Ta'la Anho Ki Lash Ko Dekha To Unke Chehare Se Miti Saaf Ki Aur Farmaya "Kash Me Is Waqiah Se 20 Sal Pehle Faut Ho Gaya Hota (Jameh Ul Fawaid Jild 2 , Al Bidaya Wa Nihaya Jild 7)

Maula Ali Ka Yeh Farmaan Saaf Bata Raha Hai Ke Maula Ali Apnio Fauj Ko Hazrat Ta'la Ka Qatil Samj Rahe They. Niz Aap Radiallahu Ta'la Anho Ne Kcuh Pad Kar Farmaya Ke Main Ummid Rakhta Hun Ke Talha , Zubair Aur Main Unhi Logo Me Se Hoge Jinka Zikr Is Ayat Me Hai. Apke Is Farman Se Bhi Waazeh Ho Raha

Ali Wa Muawiya

Hai Ke Faut Hone Tak Un Hashtiyon Ke Dilo Me Ek Dusre Ke Bare Me Ranjish Mauju Thi. Aur Yahi Ranjish Qayamat Ke Din Khatam Kar Di Jayegi.

Hazrat Ameer Muawiyah Bhi Apni Zindagi Ke Akhri Dino Me Farmaya Karte They Ke Kass Main Zi Tatwa Ka Quraish Hota Aur Mujhe Hukumat Hi Na Mili Hoti (Al Akmaal Ul Mah Al Mishkat)

9 Isiliye Maula Ali Radiallahu Ta'la Anho Ne Jung E Safin Ke Bad Farmaya Tha Ke

Meri Taraf Se Qatal Hone Wale Aur Ameer Muawiyah Ki Taraf Se Qatal Hone Wale Sab Jannati Hai. (Tibrani, Majah Ul Zawaid Jild 9)

10 Hazrat Amar Bin Abdul Aziz Tabaee Rehamtullah Alay Farmate Hai Ke Maine Khawab Me Rasoolallah ﷺ Ki Ziyarat Ki Abubakar Aur Umar Apke Pass Baithe Hue They. Maine Salam Arz Kia Aur Baith Gaya. Isi Dauran Ali Aur Muawiyah Ko Bulaya Gaya Aur Dono Ko Ek Kamre Me Dakhil Kar Dia Gaya Aur Darwaza Band Kar Dia Gaya. Main Gaur Se Dekhta Raha.

Thodi Der Me Hazrat Ali Bahar Tashrif Ley Aaye. Aur Wo Farma Rahe They Rab E Kabba Ki Qasam Mere Haq Me Faisla Ho Gaya. Phir Thodi Der Me Hazrat

Ali Wa Muawiyah

Ameer Muawiyah Bhi Bahar Tashrif Le Aaye Aur Farmaya Rab E Kabba Ki Qasam Meri Bakhshish Ho Gayi

(Al Bidaya Wa Nihaya Jild 8)

11 Maula Ali Ke Sath Galatfehmi Ke Dino Me Shenasha E Rum Ne Mauqa Se Fayda Uthate Hue Islami Ilage Me Mudakhalt Shuru Kar Di To Hazrat Ameer Muawiyah Ne Rum Ke Badshah Ko Khat Likha Ke Agar Tum Apni Harkato Se Baz Na Aaye To Main Apne Chahcazad Bhai Ali Se Sulah Karluga Aur Hum Dono Mil Kar Tumhe Tumhare Ghar Se Bhi Nikaal Dege Aur Tere Liye Zamin Tang Kar Ke Rakh Dege. Shehnshah E Rum Khuafzada Ho Gaya Aur Sulah Par Majbur Ho Gaya

(Al Bidaya Wa Nihay Jild 8, Tarikh Al Urus)

12 Jab Maula Ali Radiallahu Ta'la Anhio Shaheed Hue To Qatal Ka Yeh Mansuba Tin Afrad Ke Khilaaf Tayar Kia Gaya. Hazrat Maula Ali, Hazrat Umar Bin Aas Aur Hazrat Ameer Muawiyah Radiallahu Ta'la Anhum. Hazrat Umar Bin Aas Saf Bach Gaye, Aameer Muawiyah Zakhmi Hue Aur Maula Ali Radiallahu Ta'la Anho Shaheed Kar Diye Gaye

Al Bidaya Wa Nihaya Jild 7

Is Waqiah Se Pata Chalta Hai Ke Yeh Tini Hastiyah Ek Jaan Thi Aur Unka Dushman Mushtarak Tha.

13 Nabi Karim ﷺ Ne Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ko Ek Qamiz Pehnai Thi Aur Unke Pass Nabi Karim ﷺ Ki Wo Qamiz,Chadar , Nakhun Aur Bal Mubarak Bhi Maujud They. Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ne Wafat Se Pehle Wasiyat Farmai Thi Ke Mujhe Huzur Wali Qamiz Ka Kafan Pehna Kar Aap Wali Chadar Me Lapet Kar,Nakhun Aur Baal Mubarak Meri Aankho Aur Muh Par Rakh Diye Jaye Aur Mujhe Allah Ke Hawale Kar Dia Jaye

(Al Akmal Fi Aqab Ul Mishkat, Masla Fi Algaba Jild 4 , Al Bidaya Wa Nihaya)

14 Mash'hur Wa Maruf Tabaee Hazrat Mohammad Bin Seerin Rehmatullah Alaih Farmate Hai Ke Hazrat Ameer Muawiyah Radiallahu Ta'la Anhho Ki Wafat Ka Waqt Aya To Aap Sajde Me Pad Gaye Aur Bari Bari Apne Rukhsar Zamin Par Rakh Kar Rone Lage Aur Dua Farmai Ke Aey Allah Meri Magfirat Farma Dey, Meri Khatao Se Dar Guzar Farma, Tu Wasih Magfirat Wala Hai Aur Khata Kaaro Ke Liye Tere

Ali Wa Muawiya

Siwa Kahi Panah Nahi. Aap Apne Ghar Walo Ko Taqwe
Ki Wasiyat Karte Hue Is Dunia Se Rukhat Ho Gaye

(Al Bidaya Wa Nihaya)

Yeh Sab Batein Aur Khusussan Wafat Ke Waqt
Aapki Zubaan E Mubarak Par Itqaullah Ke Alfaaz Ka Jari
Hona Aap Radiallahu Ta'la Anho Ka Khatma Imaan Par
Hone Ki Waazeh Dalil Aur Mushbat Tarin Qarain Hai.

Muhaddiseen Ke Aqwaal

1 Muhaddisein Alaihrehmatullahi Ne Apni Apni
Hadees Ki Kitabo Me Fazail Muawiyah Aur Zikr E
Mauwiyah Ke Nam Se Baab Qaya, Farmaye Hai Jin Me
Se Bahut Si Ahadees Aap Guzishta Safhat Me Pad
Chuke Hai.

2 Imaam Ahmad Bi Humble Alaihrehma Se Kisi
Ne Maula Ali Aur Hazrat Ameer Muawiyah Radiallahu
Ta'la Anho Ke Bare Me Puchha To Ap Ne Jawab Me
Yeh Ayat Tilwat Farmai

Yani Ek Qaum Hai Jo Tumse Pehle Guzar Chuki Hai,
Unke Amaal Unke Liye Tumhare Amal Tumhare Liye.
Unke Amaal Ke Bare Me Tum Se Sawal Nahi Kia Jayega

(Al Bidaya Wa Nihaya Jild 8)

Ali Wa Muawiya

3 Hazrat Shaikh Abdul Haq Muhaddise E Dehlvi
Rehmatullah Alaih Farmate Hai :

Imaam Hasan Radiallahu Ta'la Anho Ka Ameer
Muawiyah Radiallahu Ta'la Anho Se Fulah Farmana
Ameer Muawiya Ki Imarat Ke Sahi Hone Ka Sabut Hai.

(Ashtul Lamhat Jild 4)

4 Hazrat Mula Ali Qari Rehmatulalh Alaih
Farmate Hai : Purane Bujurgo Ne Un Jungo Ke Bare Me
Khamosh Rahne Ko Pasnd Farmaya Hai Aur Nasiyat Ki
Hai Ke Yani Jin Logo Ke Khun Se Allah Ta'la Humare
Hatho Ko Pak Rakha, Unki Gibat Karke Hum Apni
Zuban Ko Napak Kyon Kare

(Mirqat Jild 1)

5 Allama Ibne Hajjar Makki Rehmatullah Alaih
Ne Ek Mukmal Kitab Hazrat Ameer Muawiyah
Radiallahu Ta'la Anho Ki Shan Me Likhi Hai Jiska Nam
Tathir Ul Jinaan Hai.

6 Allama Ibn Hajajr Asqalani Ne Fatah Ul Bari ,
Allama Qustalani Ne Irshad Ul Sari Me , Allama
Karmani Ne Sharha Karmani Me Aur Be Shumar
Mohdeesin Ne Apni Apni Kutub Me Ameer Muawiyah
Radiallahu Ta'la Anho Ki Shan Bayan Farmai Hia Aur
Un Par Zubaan Darazi Se Manah Farmaya Hai.

Sufiya Ke Aqwaal

Is Se Pehle 1 Hazrat Umar Bin Abdul Aziz Ka Khawab Aur 2 Hazrat Umar Sarjil Humdani Rehamtullah Alaih Ka Waqiah Bayan Ho Chuka Hai.

3 Hazrat Abdullah Bin Mubarak Rehamtullah Alaih Se Kisi Ne Puchha Ke Hazrat Ameer Muawiyah Afzal Hai Ya Hazrat Umar Bin Abdul Aziz ? Aap Ne Farmaya Ke Ameer Muawiyah Ke Gode Ki Naak Me Jamne Wali Mitti Bhi Umar Bin Abdul Aziz Se Afzal Hai.

(Al Bidaya Wa Nihaya)

4 Hazrat Ameer Muawiyah Radiallahu Ta'la Annho Sari Zindagi Syedna Imaam Hasan Aur Syedna Imaam Husain Radiallahu Ta'la Anhuma Ki Khidmat Me Waifa Paish Karte Rahe Aur Yeh Dono Shazade Bakhushi Use Qabul Farmate Rahe.

Hazrat Data Ganj Bakhsh Rehamtullah Alaih Likhte Hai Ke Syedna Imaam E Husain Radiallahu Ta'la Anho Ke Pass Ek Zaroorat Mand Apni Hajat Lekar Hazir Huwa Aap Ne Farmaya Beth Jao Humara Rizq Raste Me Hai. Thodi Der Me Deenar Ki 5 Theliya Hazrat Ameer Muawiyah Ki Taraf Pohch Gayi. Har Theli Me Ek Hazar Deenar They. Qasid Ne Arz Kia Ke Ameer

Ali Wa Muawiya

Muawiyah Der Se Wazaifa Paish Karne Par Mazrat Kar Rahe They. Aap Radiallahu Ta'la Anho Ne Wo Pancho Theliyah Zaroorat Mand Ko De Di Aur Itni Der Bithhayeh Rakhne Par Mazrat Chahi (Kashf Ul Mahjub Safah 77)

5 Huzur Syedna Gaus E Azam Rehamtullah Alaih Farmate Hai : Raha Ameer Muawiyah Aur Hazrat Ta'la Aur Hazrat Zubair Radiallahu Ta'la Anhum Ka Mamla, To Wo Bhi Haq Par They Isliye Ke Wo Khalifa Mazlim Ke Khun Ka Badla Lena Chahte They. Aur Qatil Hazrat Ali Radiallahu Ta'la Anho Ke Lashkar Me Maujud They. Pas Har Fariq Ke Pass Jung Ke Jawaz Ke Ek Wajah Maujud Thi. Lihaza Humare Liye Sukut Is Silsila Me Sab Se Achi Bat Hai, Un Ke Mumle Ko Allah Ki Taraf Lauta Dena Chaiye. Wo Sab Se Bada Hakim Aur Behtrin Faisla Karne Wala Hai. Humara Kaam To Yeh Hai Ke Hum Apne Ayub Par Nazar Dale Aur Dilo Ko Gunaho Ki Chizo Se Aur Apni Zahiri Halato Ko Tabahi Angez Kamo Se Paak Aur Saaf Rakhe.

(Gunnyatul Talbin Safa 186)

6 Hazrat Maulana Jalaluddeen Rehamtullah Alay Ne Masnwi Sharif Me Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ka Nihayat Imaan Afroz Waqiah Shero Me Likha Hai. Wo Farmate Hai Ke Ek Martaba

Ali Wa Muawiyah

Shaitan Ne Hazrat Ameer Muawiyah Ko Namaz Ke Waqt Thapkiyah De Kar Sula Dia. Jab Wo Jagte To Namaz Ka Waqt Guzar Chuka Tha. Aap Namaz Ke Qaza Hone Par Sakht Roye Aur Pashema Hue. Dusre Din Shaitan Ne Unhe Bawaqt Jaga Dia. Apne Qazan Shaitan Se Puchake Tum To Logo Ko Gafil Karne Par Lage Ho, Aaj Tumne Mujhe Namaz Ke Liye Kaise Jaga Dia ? Shaitan Ne Kaha Kal Namaz Ke Qaza Hone Par Aap Itna Roye Aur Pashema Hue Ke Allah Ne Aapko Namaz Padne Se Bhi Zyada Ajar De Dia. Aapko Milne Wala Ajar Dekh Kar Maine Socha Ke Aapko Gafil Karne Se Behtar Hai Ke Aap Namaz Hi Pad Le.

Iske Liye Maulana Rum Alaihrehma Ne Yeh Unwan Qayam Kia Hai : Bedar Kardan E Iblis Hazrat Ameer Ul Mominin Muawiyah Ra Ke Bar Khiz Ke Waqt E Namaz Ast. Yani Iblis Ka Ameer Ul Mominin Muawiyah Ko Jagana Ke Uthho Namaz Ka Waqt Hai

(Mashanwi M'anwi Mualana Rum Dafat Daum)

7 Ek Allah Ke Wali Ne Khawab Me Rasoolallah ﷺ Ki Ziyarat Ki. Aap ﷺ Ke Pass Abubakar, Umar, Usman, Ali Aur Muawiyah Maujud They. Rashid Al Kundi Nami Ek Shakhs Aya. Hazrat Umar Farooq Radiallahu Ta'la Anho Ne Arz Kia Ya Rasoolallah Yeh

Ali Wa Muawiyah

Shakhs Hum Me Nuqs Nikalta Hai. Kundi Ne Kaha Ya Rasoolallah Main Un Sab Me Aib Nahi Nikalte Balke Sirf Ek Me Aib Niklta Hun. Usne Hazrat Ameer Muawiyah Ki Taraf Ishara Karte Hue Yah Bat Kahi. Rasoolallah ﷺ Ne Ek Neza Pakda Aur Muawiyah Ko De Dia Aur Farmaya Yeh Uske Sine Me Maro. Unhone Use Neza Mar Dia.

(Al Bidaya Wa Nihaya Jild 8)

8 Hazrat Muijaddid E Alfe Saani Shaikh Ahmad Sarhindi Rehmatullah Alaih Farmate Hai :

Hazrat Ameer Ul Mominin Ali Radiallahu Ta'la Anho Se Manqul Hai Ke Unhone Farmaya Hai Ke Hum Se Bagwat Karne Wale Humare Bhai Hai. Yeh Log Na Kafir Ahi N Fasiq. Kyon Ke Unke Pass Taawil Maujud Hai Jo Unhe Kafir Aur Fasiq Kahne Se Rokti Hai. Ahl Sunnat Aur Rafzi Dono Hazrat Ameer Ul Mominin Ali Radiallahu Ta'la Anho Ke Sath Ladai Karne Walo Ko Khata Par Samjte Hai Aur Dono Hazrat Ameer Muawiyah Ke Haq Hone Par Qayl Hai Lekin Ahl Sunnat Hazrat Ameer Se Jung Karne Walo Ke Haq Me Mehj Khata Ke Lafz Se Zyada Sakht Alfaaz Istemaal Karna Jaiz Nahi Samjte Aur Zubaan Ko Unke Ta'an Wa Tashi Se Bachate Hai Aur Hazrat Khair Ul Bashr Alaihsalato

Salam Ka Sahabi Hone Ka Haya Karte Hai (Maktubat E Imaam E Rabbani Jild 2)

9 Imaam Abdul Wahhab Sharani Rehmatullah Alaih Ek Azim Tarin Sufi Bujurag Hai Aur Huzur E Shaikh Akbar Mohideen Ibn E Arabi Quds Sira Ke Nazariyat Ke Zabardast Parcharak Hai, Aap Ne Apni Shohra Afaaq Kitab Al Yawaqiyat Ul Jawahir Me Ek Surkhi Qayam Farmai Hai. Wo Surkhi Yeh Hai.

Yani Sahaba Ke Bahim Jagdo Ke Bare Me Zuban Ko Lagam Dena Wajib Hai Aur Un Sab Ke Majur Hone Ka Aitqaad Wajib Hai.

Is Unwan Ke Tahat Apne Zabardast Behas Farmai Hai. Chunache Farmate Hai Ke Is Mauzu Par Baz Taarikh Dano Ki Khilaf E Tehqeeq Bato Par Kaan Nahi Dharne Chaiye Aur Tarikh Padte Waqt Sahaba E Kiram Alaih Rizwan Ke Martabe Aur Muqam Ko Malhuj Rakhna Chaiye. Isliye Ke Sahaba Ka Martaba Quran Wa Sunnat Se Sabit Hai Jab Ke Tarikh Mehj Kachi Paki Bato Ka Majmuah Hai. Hazrat Umar Bin Abdul Aziz Radiallahu Ta'la Anho Ne Khub Farmaya Hai Ke Yani Allah Ta'la Ne Sahaba Ke Khun Se Humari Talwaro Ko Bacha Liya Hai To Hum Apni Zubano Ko Unki Gibat Karke Kyon Gunahgar Kare. Yahi To Wo Log Hai

Ali Wa Muawiya

Jinhone Deen Apne Kando Par Lada Aur Hum Tak Pohchaya. Hume Nabi Karim ﷺ Ki Taraf Se Ek Lafz Bhi Agar Pohchaye To Unhi Ke Waste Se Pohcha Hai. Lihaza Jis Sahaba Par Taan Kia Usne Apne Deen Par Ta'an Kia. Sahaba E Kiram Aur Ahl Biat Azhat Ke Darmiyan Hone Wali Galatfehmi Ka Muamla Nihayat Nazuk Aur Daqiq Hai. Isme Rasoolallah ﷺ Ke Bagair Koi Shakhs Faisla Dene Ki Juraat Na Kare. Isliye Ke Yeh Masla Huzur Ki Aulad Aur Huzur Ke Sahaba Ka Hai. Aage Kamaal Ul Deen Bin Abhi Yusuf Rehmatullah Alay Ke Hawale Se Likhte Hai

Yani Ali Aur Muawiyah Ke Darmiyan Jo Baradaran Jagda Huwa Us Se Murad Hukumat Ki Khatir Jung Ladna Nahi Hai Jaisa Ke Baz Shio Ko Waham Huwa Hai. Yeh Jagda Mehaj Is Bat Ka Tha Ke Usman Radiallahu Ta'la Anho Ke Qatilo Ko Unke Rishdaro Ke Hawale Kar Dia Jaye Take Wo Qasas Le Sake. Ali Radiallahu Ta'la Anho Ki Raye Yeh Thi Ke Unko Girftar Karne Me Takhir Karna Behtar Hai. Isliye Ke Unki Tadaad Bahut Zyada Thi Aur Wo Hazrat Ali Radiallahu Ta'la Anho Ke Lashkar Me Madmud Ho Chuke They. Esi Surat E Hal Me Qatilo Ko Girftar Karna Hukumat Ko Hila Kar Rakh Dene Ke Mutradaf Tha,

Ali Wa Muawiya

Isliye Ke Jung E Jamal Ke Din Jab Syedna Ali Radiallahu Ta'la Anho Ne Syedna Usman Radiallahu Ta'la Anho Ke Qatilo Ko Fauj Se Nikal Jane Ka Hukm Dia Tha To Un Me Se Baz Zalimo Ne Imaam Ali Ke Khilaaf Khuruj Karne Aur Unhe Qatal Karne Ka Azam Kar Liya Tha. Uske Bar Aks Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ki Raye Yeh Thi Ke Qatilo Ko Fauran Girftar Karna Chaiye.

Ab Yeh Dono Hastiyah Mujtaheed Hai Aur Dono Ko Ajar Milega (Al Yawaiyat Al Jawahir Jild 2)

10 Hazrat Allama Abdul Aziz Pirharwi Rehmatulalh Alaih Ke Pass Ilm Laduni Tha. Ap Kisi Ustad Ke Pass Nahi Pade They. Aapne Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ki Shaan Me Ek Mukmal Risala Tasnif Farmaya Hai Jiska Naam Hia "Nahiya An Zam Muawiyah"

Humne Ashra Kamila Ke Taur Par 10 Aauliyah E Kiram Ke Hawale Naqal Kar Diye Hai. Agar Yeh Tamaam Aauliyah Allahim Rizwan Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ka Ahtram Karne Ki Wajah Se Jahannum Me Jayege To Phir Aapko Wo Jannat Mubarak Jo Aauliyah Ki Dushmani Ke Natije Me Mila Karti Hai.

Aqaid Ki Kutub Me Talim

Aqaid Ki Tamam Kitabo Me Hazrat Ameer Muawwiyah Radiallahu Ta'la Anho Ke Bare Me Zuban Ko Lagam Dene Par Zor Dia Gaya Hai
(Sharah Aqaid Nasfi Safah 63, Fiqah E Kabir Safa 65, Niz Is Safah 307, Al Waqiyat Ul Jawahir Jild 2)

Fazile Bareilvi Allaurehma Ne Masail Kalamiyah Me Likha Ahi Ke Ameer Muawiyah Radiallahu Ta'la Anho Ajaal Sahaba E Kiram Rizwanullah Ta'la Alhim Se Hai, Nasim Ul Riyaz Ke Hawale Se Likhte Hai
Yani Jo Ameer Muawiyah Radiallahu Ta'la Anho Par Ta'an Kare Wo Jahannam Ke Kuto Me Se Ek Kutta Hia
(Fatwa E Razwiyah Jild 9 Safah 62)

Shia Ki Kutub Me Fazail

1 Maula Ali Radiallahu Ta'la Anho Farmaya Karte They Ke Hum Unhe Kafir Qarar Dekar Unse Jung Nahi Lad Rahe Aur Na Hi Islami Lad Rahe Hai Ke Yeh Hume Kafir Qarar Dete Hai, Balke Humare Khayal Ke Mutabiq Hum Haq Par Hai Aur Unke Khayal Ke Mutabiq Wo Haq Par Hia
(Qarib Ul Asnad Jild 1 Safah 45)

Ali Wa Muawiya

2 Hazrat Ali Alaihissalam Apne Makhluq Ko Na Hi Mushrik Samjte They Aur Na Hi Munafiq, Balke Farmate They Ke Yeh Humare Bhai Hai Jo Hum Se Bagawat Par Utar Aaye Hai

(Qarb Ul Isnad Jild 1 Safah 45)

Yahi Hadees Ahl Sunnat Ki Kitabo Me Bhi Maujud Hai. (Behqi Jild 8 Safah 172, Ashtul Lamhat Jild 4 Safah 317)

Maula Ali Ke Farmaan Se Waazeh Ho Gaya Ke Hazrat Ameer Muawaiyah Ko Kafir Kahne Wala Maula Ali Ke Faisla Ka Munkir Hai Aur Ek Musdqa Musalman Ko Kafir Kah Kar Khud Kafirana Harkat Kar Raha Hai. Yeh Bhi Malum Huwa Ke Ameer Muwaiyah Se Dushmani Karne Wala Maula Ali Ke Bhai Se Dushmani Kar Raha Hai.

Aaj Jo Log Maula Ali Se Jung Ki Wajah Se Ameer Muawiyah Radiallahu Ta'la Amhuma Ko Kafir Aur Jahannumi Kah Rahe Hai Kya Un Me Himmat Hai Ke Wo Maula Ali Radiallahu Ta'la Anho Ka Esa Qaul Dikha Sake Jis Me Unhone Ameer Muawiyah Ko Kafir Aur Jahannumi Qarar Dia Ho ? Balke Ulta Maula Ali Unhe Apna Bhai Qarar De Rahe Hai Aur Unki Munafiqat Nahi Balke Galatfehmi Taslim Kar Rahe Hai.

3 Maula Ali Radiallahu Ta'la Anho Farmate Hai :

Ibtedah Is Tarah Hui Ke Humara Aur Sham Walo Ka Amana Samna Huwa. Aur Zahir Hai Ke Humara Rab Bhi Ek, Humara Nabi Bhi Ek , Humari Dawat E Islam Bhi Ek, Na Hi Humara Dawa Tha Ke Hum Allah Par Imaan Aur Uske Rasool Ki Tasdiq Me Un Se Bad Kar Hai Aur Na Hi Wo Is Bat Ka Dawa Karte They. Mamla Bilkul Barabar Tha. Agar Ikhtlaaf Tha To Sirf Usmaan Ke Khun Me Ikhtlaaf Tha Halake Hum Us Se Bari The.

(Nai Ul Balaga Safah 424)

4 Yani Mere Sahaba Ka Ikhtlaaf Tumahre Liye Rehmat Hai

(Ahtjaj Tabrsi Jild 2)

Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ke Haq Me Is Qadr Dalail Ke Hote Hue Un Par Zuban Darazi Karna Mehaj Badnnasibi Ki Alamat Hai. Asal Yeh Hai Ke Kisi Musalma Ke Bare Me Husn E Zan Se Kam Lena Wajib Hai Agar Us Ka Koi Nuqs Nazaro Me Aye Bhi To Jaha Tak Ho Sake Us Me Sehat Ka Pehlu Talash Kar Ke Use Sakht Fatwe Se Bachana Zaroori Hai.

Ek Adami Ke Haq Me Ahtiyat Aur Husne Zan Zaroori Hai To Ek Sahabi Katib E Wahi, Mehboob E Karim ﷺ Ke Biradar E Nisbat Ke Bare Me Kitna Husn E Zan Rakhna Zaroori Hoga Aur Phir Us Ke Bare Me

Ali Wa Muawiya

Ahadees Me Is Qadr Tasrihat Maujud Ho To Uske Bare Me Lab Kusai Karte Waqt Kitni Aitiyat Lazim Hogi.

Mere Aziz ! Ahi Sunnat Ka Maqaf Yeh Hai Ke Maula Ali Aur Ameer Muawiyah Radiallahu Ta'la Anhuma Ki Jungo Me Maula Ali Haq Par They Aur Hazrat Ameer Muawiyah Ka Mauqif Durusat Na Tha Magar Uske Bawajud Unhe Habib E Kairm ﷺ Ne Musalman Qarar Dia Hai Lihaza Hum Unki Khata Ko Ijتهادي Khata Ya Galtfehmi Aur Achhi Niyat Par Mamul Karte Hai. Itni Si Bat Hai Jis Ka Apne Batangad Bana Dia Hai.

Aap Dund Dundh Kar Aib Nikalte Rahte Hai Aur Hum Nihayat Adab Aur Aihtiyat Ke Sath Unka Behtrin Mahmal Talash Karte Rahte Hai Yeh Apna Apna Nasib Hai. Qayamat Ki Nishaniyon Me Se Hai Ke Yani Is Ummat Ke Bad Wale Log Pehle Walo Par Lanat Bhejege

(Tirmizi , Mishkat Sharif)

Nabi Karim ﷺ Ne Maula Ali Radiallahu Ta'la Anho Se Farmaya Ke Ek Esi Qaum Nikalegi Jo Aap Se Mahabbat Ka Dawa Karegi, Islam Ko Ruswa Karegi, Deen Se Is Tarah Nikal Chuke Hoge Jaise Tir Nikal Jata Hai. Unke Nazriyat Ajib Hoge. Unhe Rafzi Kaha Jayega. Wo Mushrk Log Hoge , Unki Nishani Yeh Hai Ke

Ali Wa Muawiya

Musalmano Ke Sath Jumah Aur Jamat Me Nahi Ayege.
Apne Pehle Logo Par Ta'an Wa Tashkhi Karege.

(Dar Qutni, Sawa;Aq E Mahrqqa)

Waazeh Rahe Hai Ke Aap Ke Dusre Bhai (Kharji) Maula
Ali Ko Galat Kahte Phirte Hai.

Huzur Gaus E Azam Syedna Abdul Qadir Jilani
Quds Sira Likhte Hai Ke : Kharjiyon Ka Qaul Uske Khilaf
Hai Allah Unko Halak Kare , Wo Khate Hai Ke Hazrat
Ali Radiallahu Ta'la Anho Kabhi Bhi Imaam E Harhaq
Na They

(Gunyatul Talbin)

Chunache Ek Kharji Likhta Hai Hazrat Muawiyah
Ka Mauqif Har Aitbar Se Sahi Tha Aur Hazraat Ka Sahi
Na Tha Apni Siyasi Maslihato Par Mabni Th
(Tahqek Ul Mazid Bassilsal Khilafat Muawiyah Wa
Yazid)

Ahl Sunnat Ke Nazdik Jaisa Yeh Kharji Zuban
Daraz Hai Waise Hi Aap Zuban Daraz Hai Aur Bado Ke
Muamle Me Jaz.

Yeh Bhi Waazeh Rahe Ke Mahmud Wa Abbasi
And Company Kahrjiyon Ne Syedna Imaam Husain Ala
Jad Wa Alaihsallato Sallam Ko Bhi Bagi Kah Dia Hai
(Nauzbilah Min Zalik)

Humare Nazdik Aap Me Aur Un Kharjiyon Me Koi Farq Nahi Balke Beadbi Aur Badtmizi Balke Bad Bakhtri Qadr Mushtark Hai.

Huruf E Aakhir

Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ke Bare Me Apna Aqeedah Qaym Karne Se Pehle Yeh Zaroori Hai Ke Bukhari,Muslim,Tirmizi,Musand Ahmad,Sunan Saeed Bin Mansur,Musnif E Ibne Abi Shaiba Aur Al Bidaya Wa Nihaya Jaisi Kitabo Se Humne Apke Jo Fazail Naqal Kiye Hai Unhe Faramosh Na Kia Jaye. Saniyan Nabi Karim ﷺ Ne Unhe Bagawat Ke Bawajud Musalman Qarar Dia Hai (Bukhari Jild 1) Salsan Maula Ali Radillahu Ta'la Anho Bhi Unhe Bagawat Ke Bawajud Bilkul Apne Jaisa Musalman Taslik Kia Hai (Nahj Ul Balaga)

Raab'an Imaam E Hasan Radiallahu Ta'la Anho Ne Unhe Khilagat Sonp Kar Wajahe Farma Dia Ke Ameer Muawiyah Musalman They Warna Lazim Ayega Ke Apne Mazalah Ek Kafir Aur Jahannumi Ko Khilafat Sonpi Aur Uske Hath Par Bait Ki. Khamsan Hazrat Abdullah Bin Abbas Radiallahu Ta'la Anho Ne Hazrat Ameer Muawaiyah Ko Bagwata Ke Bad Ameer

Ali Wa Muawiyah

Ul Mominin Taslim Kia Hai Aur Sahabi Maanne Ke Elawa Faqih Bhi Qarar Dia Hai Jab Ke Ibne Abbas Radiallahu Ta'la Anho Ahl Bait Ke Azim Fard Hai. (Bukhari Jild 1)

Sawsan Nabi Karim ﷺ Farmate Hia Ke Meri Ummat Ki Aksariyat Gumrah Nahi Ho Sakti
(Tirmizi Jild 2, Ibne Majah)

Jab Ke Musalmano Ki Aksariyat Ahl Sunnat Par Mustmil Hai Aur Ahl Sunnat Ameer Muawiyah Radiallahu Ta'la Anho Ko Sahabi, Musalman Aur Jannati Samjte Hai. Saban Bado Ke Darmiyan Galatfehmiyah Hoti Rahti Hai. Yeh Galat Fehmiyah Nabiyon, Sahabiyon , Waliyon Aur Ahl Bait Ke Darmiyan Bhi Hoti Rahi Hai. Unki Bina Par Apne Se Bade Bujurago Par Zuban Aur Darazi Karna Durusat Nahi. Samnan Agar Tafsili Dalail Kisi Samj Me Na Bhi Aye To Aitiyat Isi Me Hai Ke Adab Ka Daman Na Chordho Jaye. Galti Se Kisi Ki Beadabi Se, Galti Se Kisi Ka Adab Behtar Hai.

Qaida Yeh Hai Ke Kisi Musalman Ki Bat Me Sehat Ka Pehlu Talash Kar Ke Use Kufr Ke Fatawe Se Bachane Ki Puri Koshish Karni Chaiye. Nabi Karim ﷺ Ne Farmaya : Agar Kisi Ne Dusre Kafir Kaha Aur Wafi Ul

Ali Wa Muawiyah

Waqeh Kafir Nahi Hai To Use Kafir Kahne Wala Kafir Ho Jayega. (Muslim Jild 1)

Baz Bad Qismat Log Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ko Jahannumi Sabit Karne Ke Liye Jitni Mahnat Se Kam Le Rahe Hai Us Qadr Mahanant Aut Takluf Waise Hi Jaiz Nahi Hai, Khwa Kisi Aam Admi Ke Khilaf Kyon Na Ho. Cha Jaika Hazrat Ameer Muawiyah Radiallahu Ta'la Anho To Phir Bhi Ek Sahabi Hai Aur Unke Beshumar Fazail Ahadees Me Bayan Ho Chuke Hai. Khub Samj Lijiye Yeh Jumla Bahut Qimti Hai.

Ibne Asakir Ne Abu Zara'a Razi Se Riwayat Kia Hai Ke Unse Ek Admi Ne Kaha Ke Mian Muawiyah Se Bugz Rakhta Ho. Unhone Kaha Kis Wajah Se ? Usne Kaha Isliye Ke Usne Ali Se Jung Ladi Thi. Ab Zar Ra'ane Farmaya Tera Khana Kharab, Muawiyah Ka Rab Rahim Hai Aur Muawiyah Se Jung Karne Wala Ali Karim Hai. Tumhe Un Dono Ke Darmiyan Panga Lene Ki Kya Zaroorat Hai

(Al Bidaya Wa Nihaya)

Note : Hazrat Ameer Muawiyah Radiallahu Ta'la Anho Ki Shaan Me Aur Aap Par Warid Kiye Jane Wale Aitrazat Ke Rad Me Mandarja Zail Kutub Likhi Ja Chuki

Ali Wa Muawiya

Hai. Magar Afsos Ke Makaar Log Bar Bar Unhe Gise
Pite Sawalat Ko Doharte Rahne Ke Adi Hai.

1 Dusman E Ameer Muawaiyah Ka Ilmi Mahasaba By
Shaikh Ul Hadees Hazrat Maulana Mohammad Ali
Naqshbandi

2 Al Narh Al Amiya Ul Man Zam Ul Mauwiyah
Hazrat Maulana Nabi Bakhshish Halwai

Syedna Ameer Muawiyah
Mufti Ahmad Yad Khan Sahab Naimi

4 Nahiya An Zam Muawiyah
Hazrat Allama Abdul Aziz Par Harwi

6 Tathir Ul Jinaan
Hazrat Allama Ibne Hajjar Makki Alaihhim Alaihrehma

Wa ma Alaina Ilal Balag

Mufti Ghulam Rasool Qasmi

Our Books In Roman Urdu :

- (1-13) Bahaar -e- Tehreer (Ab Tak 13 Hisso Mein)
- (14) Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?
- (15) Azaan -e- Bilal Aur Suraj Ka Nikalna
- (16) Ishqe Majazi - Muntakhab Mazameen Ka Majmua
- (17) Gaana Bajana Band Karo, Tum Musalman Ho!
- (18) Shabe Meraj Ghause Paak
- (19) Shabe Meraj Nalain Arsh Par
- (20) Hazrate Owais Qarni Ka Ek Waqiya
- (21) Dr. Tahir Aur Waqar -e- Millat
- (22) Taqreer Karne Waala Kaisa Ho?
- (23) Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal
- (24) Ikhtelaf Ikhtelaf Ikhtelaf
- (25) Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza
- (26) Binte Hawwa By Kanize Akhtar
- (27) Sex Knowledge
- (28) Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq
- (29) Aurat Ka Janaza By Janabe Ghazal Sahiba
- (30) Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani

- (31) Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
- (32) Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi
- (33) Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam - Huzoor Tajushshariah Rahimahullahu Ta'ala
- (34) Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha?
- (35) Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?
- (36) Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
- (37) Chand Ghair Motabar Kitabein - Maulana Hasan Noori
- (38) Tirmizi (Part 1)
- (39) Aaiye Namaz Seekhein (Part 1)
- (40) Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
- (41) Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad Abdul Qadir
- (42) Difa -e- Kanzul Iman - Huzoor Tajushshariah Rahimahullahu Ta'ala
- (43) Pehle Farz Nafil Baad Mein - Aala Hazrat Rahimahullahu Ta'ala

Ali Wa Muawiya

(44) Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath
Pukara Jayega

(45) Yaare Ghaar By Dr. Asif Ashraf Jalali

(46) Tie Ka Mas'ala - Huzoor Tajushshariah
Rahimahullahu Ta'ala

(47) Sawaneh Tajushshariah - Mufti Dr. Yunus Raza

(48) Huzoor Tajushshariah Aur Bukhari Shareef Ki
Pehli Hadees Ka Dars - Maulana Muhammad Raza
Markazi

(49) Huzoor Tajushshariah Ke Kalaam Mein
Muhawraat Ka Istemal - Muhammad Kashif Raza
Shaad Misbahi

(50) Hussamul Haramain

(51) Haque Par Kaun? By Allama Muhammad Zafar
Attari

(52) Shirk Kya Hai?

(53) Qurbani Ka Bayaan From Bahaar -e- Shariat

(54) Zibah Ka Bayaan From Bahaar -e- Shariat
Aulia -e- Rijalul Hadees By Allama Abdul Mustafa
Aazmi

(55) Eisaiyat Se Islam Tak - Allama Ghulam Rasool
Qasmi

(56) Zambik Ka Maana Aur Masla -e- Durood - Allama
Syed Ahmad Sayeed Kaazmi

Ali Wa Muawiya

- (57) Islami Taleem (Part 1) - Allama Mufti Jalaluddin Ahmad Amjadi
- (58) Muharram Mein Kya Jaiz Aur Kya Najaiz? - Allama Tatheer Ahmad Razvi
- (59) Muharram Mein Nikah By Abde Mustafa Official
- (60) Islami Zindagi - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
- (61) Riwayato Ki Tehqeeq (Part 1)
- (62) Riwayato Ki Tehqeeq (Part 2)
- (63) Sharahe Kalaame Raza - Al Hafiz Al Qaari Maulana Ghulam Hasan Qadri
- (64) Imamul Ayimma Abu Bakr Siddique - Allama Ghulam Rasool Qasmi
- (65) Aulia -e- Rijalul Hadees By Allama Abdul Mustafa Aazmi
- (66) Tamheede Imaan - Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullahu Ta'ala
- (67) Sharah Qasida -e- Meraj - Al Hafiz Al Qaari Maulana Ghulam Hasan Qadri
- (68) Imam Mahdi - Zamana -e- Zuhoor Aur Alamaat - Imam Ibne Hajar Haytmi Shafayi Rahimahullahu Ta'ala (909-973 Hijri)
- (69) Break Up Ke Baad Kya Karein? - Abde Mustafa Sabir Ismayeeli
-

اردو زبان میں ہماری دوسری کتابیں اور رسالے:

(13-1) بہار تحریر (اب تک 13 حصوں میں)

(14) اللہ تعالیٰ کو اوپر والا یا اللہ میاں کہنا کیسا؟

(15) اذان بلال اور سورج کا نکلنا

(16) عشق مجازی - منتخب مضامین کا مجموعہ

(17) گانا بجانا بند کرو، تم مسلمان ہو

(18) شب معراج غوث پاک

(19) شب معراج نعلین عرش پر

(20) حضرت اولیس قرنی کا ایک واقعہ

(21) ڈاکٹر طاہر اور وقار ملت

(22) مقرر کیسا ہو؟

(23) غیر صحابہ میں ترضی

(24) اختلاف اختلاف اختلاف

(25) رمضان اور قضاۓ عمری نماز

(26) چند واقعات کربلا کا تحقیقی جائزہ

- (27) بنت حوا
(28) سیکس نالج
(29) حضرت ایوب علیہ السلام کے واقعے پر تحقیق
(30) کلام عبید رضا
(31) عورت کا جنازہ
(32) ایک عاشق کی کہانی علامہ ابن جوزی کی زبانی
(33) تحقیق عرفان فی تخریج شمول الاسلام
(34) محرم میں نکاح
(35) روایتوں کی تحقیق (پہلا حصہ)
(36) روایتوں کی تحقیق (دوسرا حصہ)
(37) اصلاح معاشرہ (منتخب احادیث کی روشنی میں)
(38) ایک نکاح ایسا بھی۔ عبد مصطفیٰ صابر اسماعیلی
(39) بریک اپ کے بعد کیا کریں؟۔ عبد مصطفیٰ صابر اسماعیلی

हिंदी जुबान में हमारी दूसरी किताबें और रसाइल :

- (1-13) बहारे तहरीर (अब तक 13 हिस्सों में)
- (14) अल्लाह त'आला को ऊपरवाला या अल्लाह मियाँ कहना कैसा?
- (15) अज़ाने बिलाल और सूरज का निकलना
- (16) इश्के मजाज़ी - मुंतखब मज़ामीन का मजमुआ
- (17) गाना बजाना बंद करो, तुम मुसलमान हो!
- (18) शबे मेराज गौसे पाक
- (19) शबे मेराज नालैन अर्श पर
- (20) हज़रते उवैस करनी का एक वाकिया
- (21) डॉक्टर ताहिर और वक़ारे मिल्लत
- (22) ग़ैरे सहाबा में रदिअल्लाहु त'आला अन्हु का इस्तिमाल
- (23) चंद वाकियाते कर्बला का तहकीकी जाइज़ा
- (24) बिंते हव्वा
- (25) सेक्स नॉलेज
- (26) हज़रते अय्यूब अलैहिस्सलाम के वाकिये पर तहकीक़
- (27) औरत का जनाज़ा
- (28) एक आशिक़ की कहानी अल्लामा इब्ने जौज़ी की जुबानी
- (29) 40 अहादीसे शफा'अत
- (30) हैज़, निफ़ास और इस्तिहाज़ा का बयान बहारे शरीअत से

- (31) क़ियामत के दिन लोगों को किस के नाम के साथ पुकारा जाएगा?
- (32) ज़न और य़कीन
- (33) ज़मीन साकिन है
- (34) शिर्क क्या है? - अल्लामा मुहम्मद अहमद मिस्बाही
- (35) इस्लामी तज़लीम (हिस्सा अव्वल)
- (36) इस्लामी तज़लीम (दूसरा हिस्सा)
- (37) रिवायतों की तहकीक़ (पहला हिस्सा)
- (38) रिवायतों की तहकीक़ (दूसरा हिस्सा)
- (39) एक निकाह ऐसा भी
- (40) ब्रेकअप के बाद क्या करें?

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